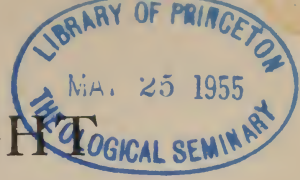


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LIFE AND LIGHT

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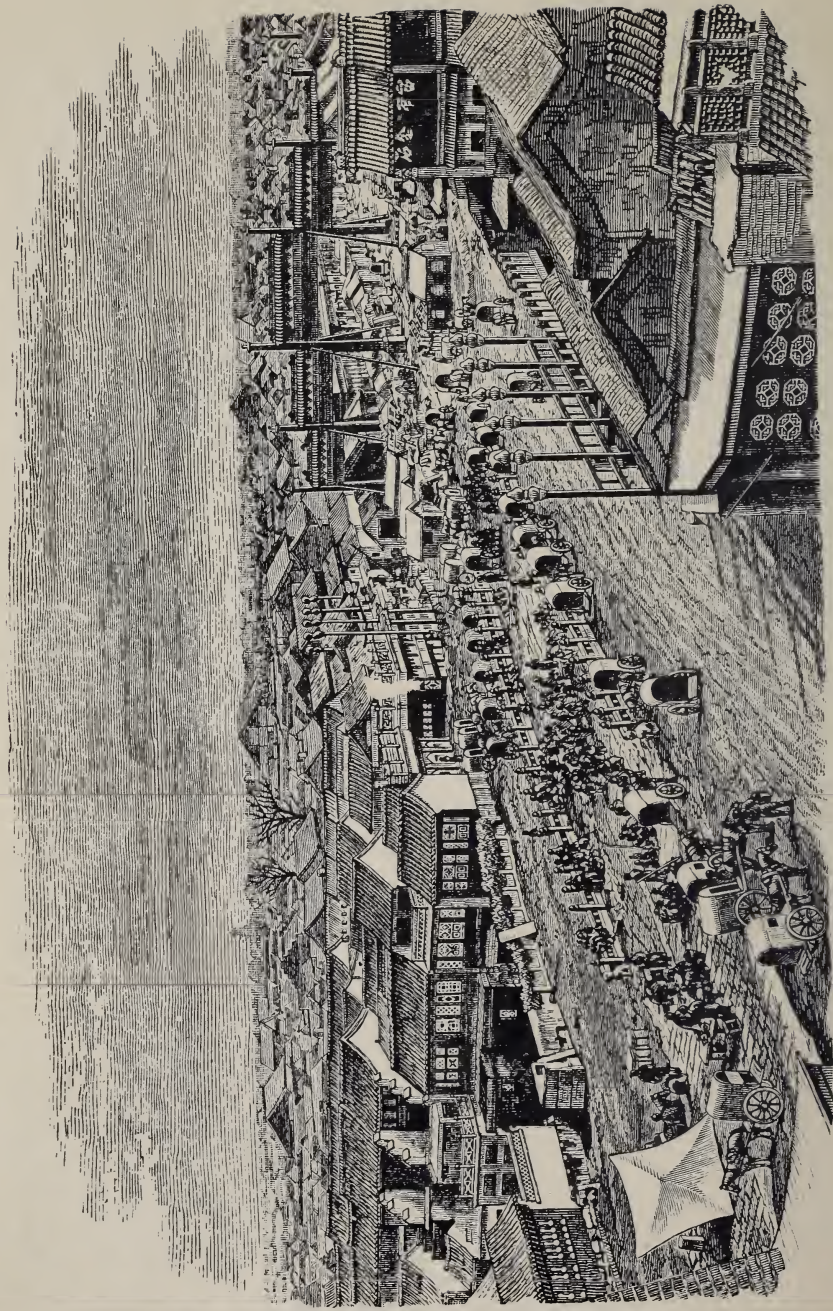
WOMAN

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THE BEGGARS' BRIDGE, PEKING.

Life and Light

VOL. XXXIV

JANUARY, 1904.

No. 1.

CONTRIBUTIONS FOR THE MONTH.

We are all glad and thankful that the contributions of last year as reported at the New Haven meeting will enable the work to go on for 1904. Yet we must remember that we did not attain our goal, \$120,000 in contributions for regular pledged work, a sum imperatively needed to maintain our present work. In the month from October 18 to November 18, 1903, our Treasurer received in contributions \$5,587.20, a gain of \$25.45 over the corresponding month of last year. A lull comes naturally after the strenuous effort of the closing months of the year, but we must not pause long for rest. The first months of the year are our best working time. Let us join all together in gifts and prayer to make the new year an advance on the utmost in our past.

ON November 11th the Essex South Branch swung into line with those that have celebrated their twenty-fifth year. The Central Church, Lynn, under whose roof the Branch was organized and whose cordial hospitality had been extended to it every half decade, again opened wide its welcoming arms and gathered in a goodly and happy company.

Mrs. James L. Hill, president, conducted the exercises in her own felicitous manner. Miss Chamberlain, whose term of service as secretary extends back for even more than the quarter century, reviewed the steps taken for the transformation of the conference association into a branch, and three other officers gave a condensed historical sketch, each representing a department of branch work, and showing constant growth all along the line.

Mrs. James H. Fitts and Mrs. C. Burnham, the first and third presidents, gave personal and loving greetings, and Mrs. A. H. Johnson, the second president, unable to be present, sent written expressions of her warm affection and regret. Of all the officers in these many years, only one, Mrs. H.

S. Osborne, vice president, has passed from earth. Miss Caldwell, one of the first officers of the Branch, voiced the appreciation of the secretaries past and present of the incentive to a broad outlook, the privilege of noble friendships, and the opportunities for service given by the Branch in bestowing the office of secretary.

A recital of missionary work of thrilling interest was given by Mrs. E. S. Hume of Bombay, and a silver offering, amounting to thirty-four dollars, was made in the afternoon.

In its abounding hospitality the Central Church not only furnished an ample collation to two hundred and fifty guests, but also invited the Branch to commemorate there their fiftieth anniversary in 1928.



DR. RUTH HUME.



MISS MADOLINE CAMPBELL.

MISSIONARY PERSONALS. Miss Bush of Harpoot arrived home just in time for the New Haven meeting. Miss Daniels, who started with her, was detained for several weeks at Marsovan by a badly sprained ankle. Now we have gladly welcomed her too in Boston. On November 14th Miss Emily Bissell sailed from New York to resume charge of the girls' boarding school at Ahmednagar. On the same vessel went Dr. Ruth Hume, who will be at the head of the hospital just opening for women and children at Ahmednagar, and Miss Madoline Campbell, the trained nurse who will be her assistant.

MEMORIAL SERVICE FOR MRS. GULICK. The large audience that gathered in the Old South Church, Sunday evening, November 22d, for a memorial service in honor of Mrs. Alice Gordon Gulick was in itself an eloquent tribute to the far-reaching influence of this gracious and gifted woman, who has so recently "fallen on sleep." Dr. George A. Gordon, the pastor of the church, presided and conducted impressive devotional services.

Hon. S. B. Capen, President of the American Board, who is also President of the Corporation for the International Institute for Girls in Spain, under whose auspices these memorial services were held, gave the opening address and introduced the other speakers. Mrs. Judson Smith, President of the Woman's Board of Missions, sketched the life of Mrs. Gulick, tracing her work as a missionary from the tiny beginning of the school of one pupil at Santander to the great Institute now planted in Madrid, with its graduates in every part of Spain, having under their care at least three thousand children. Mrs. Smith referred to Mrs. Gulick's loyalty to the missionary ideal, and quoted her as saying, "I am a missionary, first, last, and all the time."

Professor Comans, of Wellesley College, spoke of the life of Mrs. Gulick among the Spanish women, her wonderful command of the language, her power to enter into the lives of those with whom she came in contact.

President Eliot, of Harvard University, testified to the strong, sweet influence of Mrs. Gulick in connection with the visit of the Cuban teachers to Harvard in 1900, and the serene, wise manner in which she adjusted difficulties and won the hearts of these strangers in a strange land.

The closing address of the evening was given by Dr. Barton, Corresponding Secretary of the American Board, on Mrs. Gulick as an educator, closing with an appeal to those who remain to care for the work for which she gave her life. The corporation and the many friends of Mrs. Gulick hope that a sum of money sufficient to erect a suitable building will be contributed; this building, to be known as "Gulick Memorial Hall," is very much needed to complete the equipment of the Institute, now insufficiently housed at Madrid.

WORK OF THE WOMAN'S BOARD IN CHINA. The missionaries of the Woman's Board now at work in China are Dr. Kate C. Woodhull and Dr. Minnie Stryker, Miss Elsie M. Garretson, Miss Hannah C. Woodhull, Miss Harriet L. Osborne, Miss Evelyn M. Worthley, all of Foochow; Miss Mary E. Andrews, Miss Abbie G. Chapin, of Tung-cho, and Miss Bertha P. Reed, till recently at Pao-ting-fu, now of Peking.

As we review these names and consider that these are all who represent the Woman's Board in the great empire of China, destined to be one of the greatest mission fields of the world if not already such, we cannot forbear raising the question whether the time has not come when the Woman's Board should materially increase its force of laborers in these several missions. Of twenty-seven single women in these fields, nine only belong to our Board. The work for women is open to a rare degree in North China and in the Foochow mission, and twice or three times the present number of laborers from this Board are called for and could be immediately employed in holding the work in hand and occupying only the most obvious and needy openings. Very urgent calls come also for new laborers in the South China field and to meet the most promising openings in Shansi. Ought our Board to content itself with having so meager a share in the work in these vast and populous fields ?

J. S.

A CALL FROM GUAM. Whether we are expansionists in the political sense or not, certainly every Christian must be an expansionist in trying to extend the kingdom of God over all the earth. Since our treaty with Spain in 1898, the little island of Guam has belonged to the United States. Its only knowledge of Christianity is through the Catholicism which Spain taught it, and no other nation is likely to send the gospel hither. Another missionary family, and two or three single women for school work are greatly needed now. The young women could not go till the family is on the ground, and we cannot answer the appeal at present. Let us, however, keep in mind the need of these islanders who live under our own flag, and for whom we are responsible.

A SPELLING LESSON. In many cases the spelling of the names of persons and stations in our mission fields is only an attempt to represent the sounds of the vernacular by our English alphabet. As many of these sounds are not used in our language, and as some of our letters represent two or more sounds, this spelling has varied greatly according to the taste of different geographers and missionaries. As education becomes more common among the natives the need of uniform spelling increases, and a recent report from Ceylon says that the government of that island has authorized a revised spelling which should now be used in addressing letters. So we must learn to know old friends in a new dress, for example: Batticotta is henceforth to be Vaddukkoddai, Oodooville is Uduvil, Manepy is Manippay, Udupitty is Udupididi, Tillipally will be Tellipalai, and so on. You will need the American Board Almanac to see all the changes, and for many other helpful items, too.

PRESBYTERIAN LEAFLETS. To the list of "Helps to Study of Missions in China," printed in the December **LIFE AND LIGHT**, should be added three leaflets issued by the Presbyterian Boards, which came to the knowledge of the committee after the December list had gone to the printer. The first is "Questions and Answers,"—a little catechism prepared for younger circles in booklet form, sold for five cents; the other two are leaflets, price one cent, "Un Ho, the Blind Leper Girl of Canton," and "A Patient's Opinion of Medical Missions." These publications are to be obtained at the offices of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

DEATH OF MISS PIERSON. A cablegram has announced the death of Miss Louisa B. Pierson, daughter of Rev. Arthur L. Pierson, D.D., editor-in-chief of the *Missionary Review*. Miss Pierson sailed for India, November 19, 1901, to take up the work laid down by Miss Sarah Gardner, of the Woman's Foreign Missionary Union, whose death has lately been recorded. She will be remembered by her service as Secretary of the Young Woman's Christian Association in Poughkeepsie, N. Y., and in Lowell, Mass. Her last days, preceding the fatal typhoid fever, were spent in a conference in Lucknow. She then went to a friend in Nowgong, Central India, whence she was called, November 3d, to higher service.

PEKING—THE FORBIDDEN CITY.

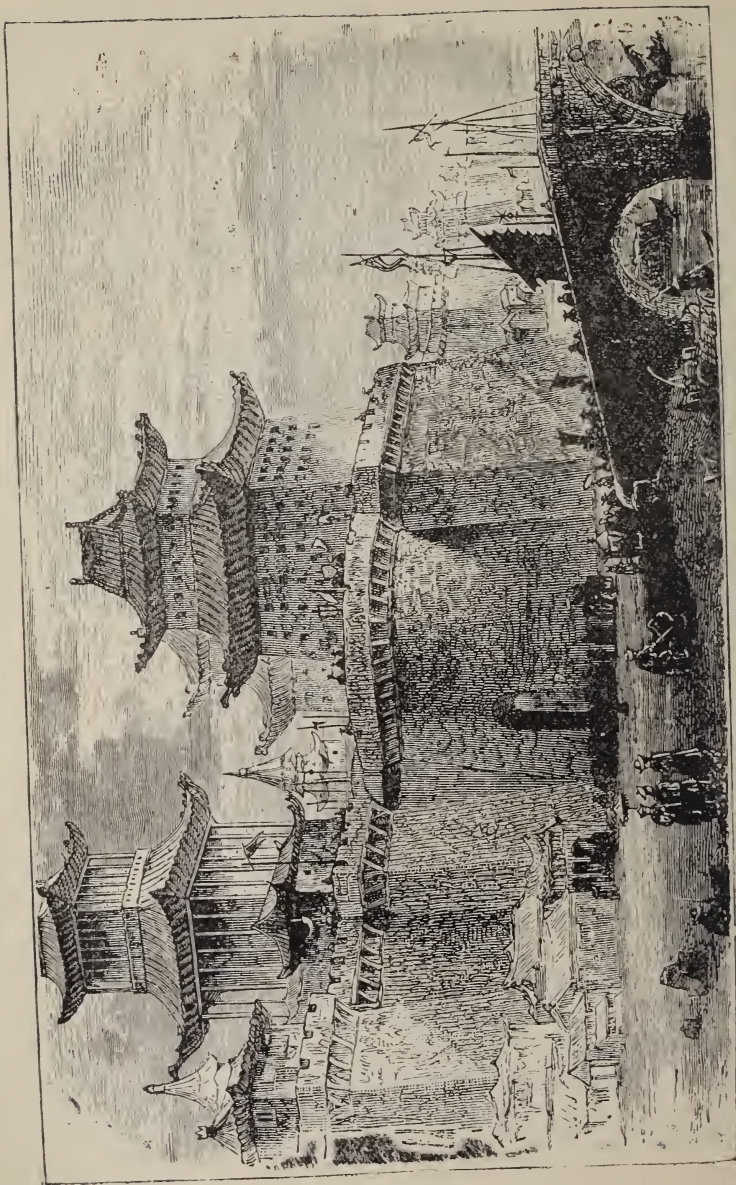
BY MRS. JOSEPH COOK.



It is generally conceded that a thorough study of such great cities as Jerusalem, Athens, Rome, Paris, and London would make one fairly intelligent in world history. It is thought by some that as we take up the study of China in *Rex Christus* in our missionary auxiliaries the coming year, one typical city of that great empire should form a part of the program of each meeting.

Peking, or the northern capital of China, has been called "the most interesting and unique city in Asia." For the last nine centuries it has remained an imperial city. In the thirteenth century, when such renowned warriors as Genghis Khan and Kublai Khan were making Peking the seat of the Mongol dynasty and adding to its material magnificence, a member of the order of Francis of Assisi attempted to establish here a spiritual kingdom.

John of Monte Corvino was fifty years old when he went to China late in the thirteenth century, and he did valiant service in that empire for thirty-

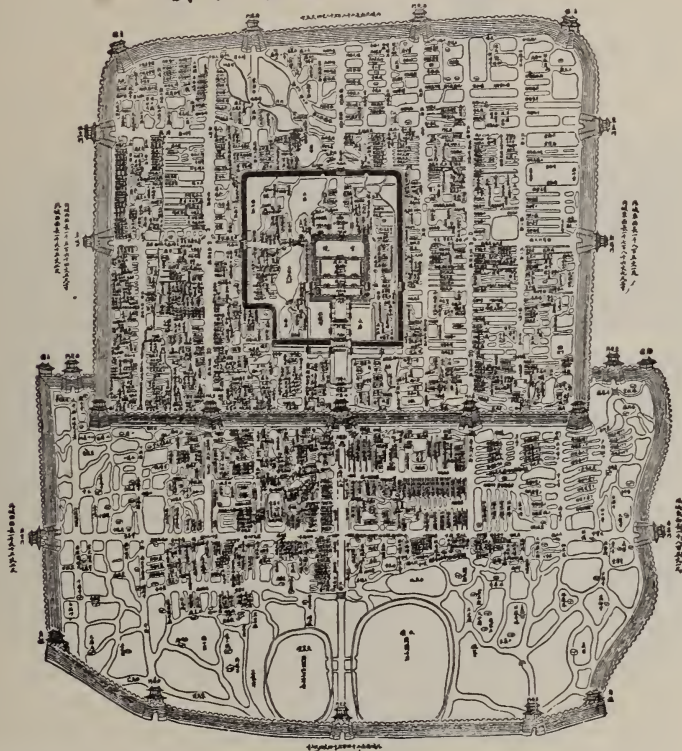


WALL OF PEKING.

five years. Before his arrival Kublai Khan, who seems to have been as tolerant toward all faiths as the Emperor Akbar of India, had sent envoys to the Pope asking for one hundred learned men to come to China to instruct the people in Western knowledge and in the Christian religion. Marco Polo is the historian of these days, and scholars now think that his accounts are trustworthy as to the main facts.

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圖全善首外內城京



Courtesy of the Century Co.

MAP OF PEKING.

In Barnes' *Two Thousand Years of Missions before Carey* he gives a most interesting letter from the Franciscan monk dated at Peking in the early part of 1305. One single paragraph gives us a glimpse of what was accomplished along spiritual lines seven hundred years ago: "I have built a church in Peking, where the king has his chief residence. I have baptized there some six thousand persons, and I am often still engaged in baptizing.

I have gradually bought one hundred and fifty boys, the children of pagan parents, and of ages varying from seven to eleven, who had never learned any religion. These boys I have baptized, and have taught them Greek and Latin. . . . By writing, reading, and preaching I bear open and public testimony to the law of Christ."

There are now religious edifices in the Imperial city belonging to the Roman Catholic, Greek, and Protestant faiths, to Mohammedanism and Buddhism, to ancestral worship and state worship, and temples dedicated to Confucius and other deified mortals; but probably the church built by the Franciscan monk early in the fourteenth century was the first temple erected there to the Christian religion.

When we think of Peking we must try to imagine four distinct cities. Walls built of earth or rubble surround each city, and outside the walls the suburbs include, with the cities, an area nearly twenty-five miles in circumference. The cities are entered by thirteen external gates, and there are three communicating gates between the Tatar city and the Chinese. The Prohibited city, with its circumference of only two miles, is enclosed by the Imperial city, which is six miles in circuit; and its wall, twenty feet in height, is entered by four gates, through which none may pass without special permission. From one of these gates, called "the gate of heavenly rest," a broad avenue leads up to the Prohibited city.

The third enclosure is called the Tatar city, and this consists of several wide streets crossing each other at right angles. In *China, the Long-Lived Empire*, by Miss Scidmore, is a chapter on the Tatar city in which she gives a graphic account of her visit to an old Tatar noblewoman who had "an irrepressible curiosity concerning foreign people, ways and things." The legations have their quarters in this portion of Peking, and the writer just mentioned speaks of "the sudden transfers from the noisome streets to the beautiful parks and garden compounds, the drawing rooms and ball-rooms, with their brilliant companies living and amusing themselves exactly as in Europe, as among the greatest contrasts and surprises of Peking." Among other "contrasts" is the "temple of eternal peace" belonging to the lamas who teach Chinese and Manchu pupils the Thibetan language, and English and American Protestant missionaries trying to introduce "Western learning" and establish churches and hospitals as well as schools.

The Chinese city is more populous than the Tatar and the principal streets are more than one hundred feet wide, but they are unpaved and deep with mud or dust.

While in the Tatar city the large-footed, free-stepping Manchu women are seen; in the Chinese city few women appear, for with their bound feet they are practically prisoners.

But it is with the Prohibited or Purple city that we have chiefly to do. Now that the whole world is open and there are no more hermit nations, even such a name as the Prohibited city seems an anachronism at this dawn of the twentieth century. Lhassa, the capital of Tibet, and Mecca, the sacred city of the Mohammedans, are still difficult to enter, but their policy of exclusion cannot last long.

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GATEWAY AT WEST END OF LEGATION STREET.

The Prohibited city contains only the palaces of the emperor and the dwellings of his immediate retainers. This small enclosure of two miles is entered by four gates each surmounted by a tower. The halls where the "Son of Heaven" holds his court are said to be unsurpassed anywhere for magnificence and barbaric splendor. Thousands of vegetable wax candles, sent as tribute from certain provinces, used to be the only means of lighting,

but civilization in the shape of incandescent bulbs has found its way into the Purple city and steam heat is said to have been introduced in the Empress Dowager's quarters. Here "eight thousand people live and move within the four-mile circuit of those yellow dragon-tiled walls." The Meridian gate is reserved for the use of the emperor. A small creek leading to a court is spanned by five marble bridges ornamented with sculptures, and halls and courts succeed each other until the "tranquil palace" of heaven is reached, into which no one can enter without special permission. Here is the most magnificent of all the palaces, and it contains the council chamber where candidates for office are presented to the sovereign. Beyond this is the "palace of earth's repose," devoted to the empress and the harem. All this is probably under normal conditions when there is an assertive emperor with his consort instead of an emperor only in name ruled by so masterful a personality as the Empress Dowager. There is a building called "the hall of intense thought," where sacrifices are offered to Confucius and other wise men, and near this is the library. There are numerous palaces and buildings occupied by various members of the royal family; also edifices devoted to public and private purposes; a small temple used by the emperor in his worship of ancestors and the offices of the six official boards which direct the affairs of the eighteen provinces.

The first occasion when a European ambassador was admitted within these sacred precincts in all the pomp and circumstance of his rank was when Lord Elgin came to sign the treaty at the conclusion of the war in 1860. It must have been a shock to the colossal self-conceit of the Chinese—a shock which has been repeated many times since—when the English ambassador refused to kotow to the Chinese emperor. It was a clash of Occidental and Oriental ideas, practical democracy against the most insolent autocracy; while the greatest republic of all times, looking across the Pacific, was an interested spectator. Six years before Commodore Perry had peacefully invaded the adjacent islands of Japan, and hereafter America was to be a large factor in all Eastern questions.

The "Grand Old Man of China," in the one interview accorded him in eight years in Purple Peking, was not so fortunate as the English ambassador in escaping kotow or prostration of the body on the floor. He remained on hands and knees with his forehead repeatedly touching the cold stone floor for an entire hour, and at the end of that period of physical torture to a man of his years he had to be helped to rise and taken to an outer room, where a physician applied restoratives before he could be taken away in his chair. The question of granting audience to foreigners in the forbidden city has been one of political importance for the last hundred years. But the right

was conceded in 1873, and now the staffs of the legations carry their congratulations to the emperor on New Year's Day,—the 6th of February of the Chinese calendar. Exception was also made for special audience to Prince Henry of Prussia, when he was personally received by the emperor at the very door.

Since our school days Peking has loomed large in our imaginations, and during the Boxer outbreak in 1900 and the siege of our missionaries there the prayerful thoughts of Christendom centered on that Asiatic capital city. It is safe to predict that there will be more important changes in that four-fold city in the century to come than has been witnessed since the Franciscan monk planted there the banner of the Cross.

STORY OF ONE GREEK CHRISTIAN IN TURKEY.

BY MISS THERESA L. HUNTINGTON.



I WONDER whether you would be interested to know a little about our *arabaji* (wagoner), a thoroughly sincere Christian man in whom I feel a deep interest. Geragos is a Greek, who lives in Sivas. He is thirty years old, and has been an araba driver for fifteen years. He never went to school, but when he was a little boy, and was learning the tailor's trade, some one taught him how to read evenings. Turkish is the language which he knows best, and he reads it in the Greek characters. He also knows Armenian well; but Greek, which he spoke as a child, he has almost forgotten. Since the massacres in 1895 he has been the arabaji whom we at Harpoot have usually called when we have wished to make a long journey, because we can trust him. So it came about that when Miss Hall and I wished to go to Samsoun we summoned Geragos to come on for us from Sivas with his wagon. We were about two and a half weeks on our journey to Samsoun; that meant that we spent fourteen long traveling days with Geragos, and came to know him well. He is tall, with stooping shoulders, deep-set eyes, hollow cheeks, and very black hair. The hard life which he has led has told upon him, and he hardly looks like a young man. He sat cross-legged on the seat in front, while we sat in similar Oriental positions on our mattress and cushions behind; and sometimes after a silence of an hour or two on his part, except for occasional expostulatory words to his horses, he would warm up to a desire to talk, and then a few questions would bring out some of his experiences.

One day, soon after we left Sivas, I saw a book wrapped in paper on the

seat beside him, and he explained that he was taking it to a Circassian *hoja* (teacher) in a village a day or two farther on. It happened that two or three weeks before Geragos was spending the night at the khan in that village, and was reading his Bible. The *hoja*, who was of course a Moham-
medan, came into the khan, which is the general loafing place of the village, and after a time he asked Geragos what he was reading. Geragos offered to read aloud, and explained what he read. The man was much interested, and said, "Joy to the Armenians that they have such a book." He wanted Geragos to give him his copy, but Geragos said he couldn't then, but promised to bring another copy when he passed that way again. After hearing so much I was anxious to see the *hoja*. At noon we stopped at the



A COMMON WAY OF TRAVEL.

village before the khan door. The horses were taken out to be watered and fed, and Geragos went into the khan. After a time the Circassian came up, wearing a flowing black robe and an enormous white turban, as is the custom of *hojas*. Through the khan door I saw the two sitting side by side. Geragos was reading aloud, and eagerly explaining, while the *hoja* nodded at intervals, and the ever-present crowd looked and listened. The Greek would not let the Circassian take the Bible till he promised to read it.

Geragos told me that a few weeks before he was traveling alone when he overtook a dervish. The man asked for a ride, and was taken in. The arabaji asked the dervish where he was going, and the latter explained that he had just begun a pilgrimage to Mecca. Geragos asked why he went.

“Oh,” said the dervish, “to seek God and get to heaven.” “You can find God and heaven here without making any pilgrimage at all,” said Geragos. Then he pulled out his Bible, and asked the dervish if he would like to hear a little from a book. He read the fifth chapter of Matthew, especially the parts about the kingdom of heaven. The dervish said, “These are beautiful words,” and wanted to hear more. Geragos found that the man knew how to read, and said, “If you will come to me when we reach Sivas I will get a book like this for you.” They talked for a long time about what they had read, and the dervish said, “Our Holy Book teaches some of the same things; for example, that when a man is struck on one cheek he must turn the other.”

It interests me to think of those two riding along among the mountains in the old black-covered wagon, sitting cross-legged side by side, and talking about the Bible,—Geragos, with his deep-set eyes, short cropped black hair, red fez and dingy brown arabaji clothes, driving with his Bible on his knee, and beside him the dervish, a middle-aged man with his long black hair braided and untidy, his matted beard, great green turban, dirty white clothes, and bare feet. It reminds me of Philip and the eunuch. Geragos did not tell me these details of the conversation and dress till I questioned him closely.

The two parted after a time, but when the dervish reached Sivas he immediately hunted up Geragos and claimed his promise. Geragos asked him two or three times whether he would surely read the book if it were given to him, and the man promised. “But,” said Geragos, “if you read it only once you will not understand it, and perhaps if you read it twice you will not understand. You must read it several times, and think as you read.” The dervish agreed to do so, took his New Testament, and went on toward Mecca.

Few Christians let their light shine so naturally and fearlessly and quietly as Geragos. He almost invariably finds a chance to read his Bible aloud in khans in the evening to other arabajis, Turkish soldiers, villagers, and other travelers. They like to hear something new, and to discuss it. One morning very early I wanted some water, and went to call Geragos. A man volunteered to look for him for me, and came back to tell me that he was in his araba in the khan yard praying, so he didn't interrupt him. He doesn't make a parade of his religion, but he isn't the least bit ashamed of it.

Little by little he told me a good deal about his wife, Marie, and his three little boys. “Our wife,” he said, apologetically, “is a little ‘lacking’ in the matter of patience, but she is learning.” She is evidently rather an ignorant woman, but he is fond of her, and eager to have her understand the

truth and become a real Christian. He teaches her as he would a child, and tries to have her make the children obey. We saw their home at Sivas. The wife grows discouraged when he is away, and when he is at home doesn't want him to go even so far as the market place. The other women say: "Why are you sorry? We are glad when our husbands go away." She wants to enter the church now, but Geragos says, "You must control your temper or I can't testify that you are ready." He is a kind husband, and she is proud of him. He loved to talk to us about his boys, and how he means to send them to the college at Marsovan or Harpoot.

He is very particular about the observance of the Sabbath, which is a difficult thing for an arabaji. I know he has lost many travelers as passengers because when the bargain was being made he stipulated that they should rest on Sunday. Once he had a chance to carry the governor of the province from Sivas to Diarbekir for an unusually large sum, but he refused, to the disgust of the governor, because Sunday traveling was involved; he found other work for which he received about half as much money. He asked me once whether I thought it possible for a man to be a Christian and keep a khan. It came out later that he wanted to be a khan-keeper, and thought he could succeed in the business, but he had decided that a man could not do that work and keep Sunday as it ought to be kept, so that a Christian ought not to do it. The life of Geragos preaches as few do in Turkey, or anywhere, and I know it has helped me.

MISSIONARY LETTERS.

MEXICO.

On October 14th Miss Gleason wrote from Guadalajara:—

It certainly was a hard experience to be left with a school on my hands after so short a residence in the country, but there were compensations. One was that I learned to know the girls more intimately than before and I felt that I had gained their confidence more fully. We had a closing entertainment, and the girls all went away happy, saying that they wished to return next year. Some of them hope to bring others.

On the whole the year has been successful. Several have joined the church, have shown a good spirit since, and all have been interested in their work. There has been no case of serious discipline in the whole year. There is such a chance for work that one needs the strength of ten. The work is very slow, as you know it must be in a country like this, and often our brightest hopes fail us. Yet we have the blessed promise that we are not working in vain, and that spurs us on to new effort in His name.

I am quite content here: the house is pretty, my room and bed are comfortable, all my cherished possessions are near at hand, and I am not lonesome. There is no time to hang heavy on my hands.

INDIA.

Miss Helen Chandler, writing from Madura, September 27th, tells a pleasant story of another side of missionary work. Training in Christian music will mean great help to a people so gifted musically as the Tamils. She says:—

It rained during the September meeting, and on the night of the concert came an unusually heavy and persistent downpour. We thought the audience would be small, with plenty of room, but the church was packed, doors and windows full of people. The special attraction was the prize contest. A prize had been offered for the best Christian Endeavor lyric, and another for the best singing of the lyric; each of the out-stations competed. One of the teachers at Pasumalai got the prize for the best lyric, and his brother, one of the native pastors, received the other because he was leader of those who sang best. Some of the stations did splendidly. The Battalagundu singers were very well trained.

This prize contest took up the first part of the program, and the second was composed of English songs from the Pasumalai boys and the Madura girls. One of the best songs was an English action song translated into Tamil by one of the mistresses in the school. She also had the largest share in teaching the song after I had taught the air to her, and I came in at the last with the actions and finishing touches. The youngest girls sang this and it was really very pretty.

The day of which this concert was the close was Young People's Day and all was arranged with reference to them. The Sunday school, the Young Men's Christian Association and the Christian Endeavor were each given a place. The afternoon meeting was a temperance rally, and the giant Intemperance was slain in songs and dialogues.

Mrs. Hunsberger, who went to Bombay last summer, tells us of Bowker Hall and the girls who throng its rooms:—

Bowker Hall, though a large building, is not nearly adequate for the number of girls who must live there. It would easily accommodate one hundred girls, giving them plenty of room for eating and sleeping as well as for studying. But with three hundred girls crowded in, as at present, it is hard to have things properly arranged. Less than a hundred girls have cots, while the rest sleep on the floor wherever they can find a bit of room, in the halls, in the storerooms, and even under the cots in the bedrooms.

The problem of sleeping room is not the only one. Each girl has a small

wooden box in which to keep ner things. In some of the rooms they are neatly arranged, but not nearly all can be put into the bedrooms, so they are piled one on top of another on the veranda. No wonder that ants and spiders find easy access to their possessions.

In this season when it is likely to rain all the time the girls suffer for lack of room in the dining room. The gifts of friends built a nice new dining room, but there was neither money nor room to build one big enough to seat three hundred girls even when they sit on their haunches to eat. The little girls all sit on the veranda, but even so they must eat in relays.

In spite of these drawbacks things are arranged with wonderful system. Every one of the older girls has her daily work: some sweep the halls, some the stairs, some the bedrooms, while others have charge of the little girls' clothes or of the bedding or some such thing—everyone has her task. The little girls are in charge of the older ones, who keep them clean and tidy, see that they are ready for school, and that their boxes are in order. Some of the girls who were saved from the famine are not able to study, so they stay as working girls, helping with the cooking and the serving as well as with the cleaning. In this way we both support them and get the necessary work done more easily.

I wish you might all come in and see these girls when they are all together. They are a pretty picture with their brown skins, black hair and shining eyes. Though many things discourage, it is a blessing to work among those who have no other home.

TURKEY.

In a letter from Miss Gordon, teacher in the Central Turkey Girls' College at Marsh, written September 5th, she tells of a new mode of training their pupils in Christian service:—

The formation of a Home Missionary Society in the past year brought out the character of the girls, for the members had to promise to teach in the villages if sent there, and it is a great sacrifice for a city girl to go to a village—more, I think, than for an American to come to Turkey, except that she sees her home friends oftener. Our girls stood the test well, and all of this year's seniors but one became members, that one being pledged to teach in the Hadjin Home school.

As I have visited three or four villages in the course of the last year I have realized how important our work is. No foreigner can reach these women to help them as can one of themselves who has been educated, and who is a Christian not in name only but who knows whereof she speaks. The dialects of the villages differ much, and foreigners who study what is

supposed to be the correct form of the language cannot hope to get so near the people as one of themselves who has learned the language from childhood. We can take these girls and educate them for the work of helping their sisters; they do it too. In two of the villages that I visited were educated girls, one in a home of her own. What a model that home was, and how helpful that mother was to the other women and girls! They look to her as their leader, and she seems a very wise one, busy with her own home affairs, yet ready to help all. She teaches the women and leads their meetings.

During the recent times of danger and excitement in European Turkey one of our missionaries wrote:—

Our duty is plain (what a comfort that there is no question about it!) and we shall stay with these people, and God will direct and protect as he sees best, either with or without the aid of our government, which we believe will do all it can for its subjects.

One thing I would like to say. In case there should be criticism of the Board for allowing its missionaries to be in places of danger, I would like to have all know that we are not required by the Board to remain, but stay of our own sense of duty. We should be ashamed to leave our girls and others in their time of greatest need. We have taken all precautions, and the rest is God's part. We have the same Turkish guard at our gate, furnished by the government, who was sent here in May. All these months he has been here, sleeping in the yard at night. He has been all we could wish—never annoying us, and ready to accommodate in any way he could. We hope he will remain here; certainly he is a friend. We have our two hired Albanians as kavasses. One is usually here while the other is away on any errands, and when our faithful Uncha, who is Bulgarian, cannot go on the street safely (and such a time may come), we can send the kavasses on errands. One keeps watch at night while the other sleeps. Nothing has occurred to make this necessary, but it seems best, with so many girls in our care, to do all we can for their safety, and to be ready to receive neighbors when there shall be need.

The clouds are thicker every day, but we are so busy with our regular work that we have no time for fear. To-day we have had seven of our twenty girls sick, more or less, with two epidemics. Some have a kind of sore throat, others a severe headache and dizziness. Four have been in bed and required constant care, and with them our servant Evanthia. This made it a little harder for us; I did not go to church or Sunday school. But we are very glad it is not scarlet fever. One girl is very sick, but we hope not seriously.

There is some fresh snow on the top of a mountain near the city. The last snow stayed until August 8th, and I could see it from my window. This has been a cool summer but we have had no frost yet. My maple tree is turning a reddish brown, and the leaves may change to a bright red. The children love to carry them home, for there is no other tree like it outside of our yard in the country. It is from seed my mother sent me about fourteen years ago. I have another smaller one started.

Miss Isabella Trowbridge writes from Aintab, September 24th :-

I need not tell you how delighted we are to have Miss Foreman back. She had telegraphed from Beirut, but on account of the "trouble" there—of which you will have heard more directly—the telegram was not sent, we suppose, and we had no idea of her whereabouts. Miss Pierce had gone to bed, as it was half past nine. There was a tremendous knocking at the door, and I couldn't imagine who it was at that time of night, when one of the girls shouted out, "Miss Foreman *geldee!*" ("Miss Foreman has come!"). I ran out into the hall, and there she was, all wrapped up in a big gray blanket, and the man with her was carrying her satchel and our precious microscope. I said, "Why, Lucile, where did you come from?" and she laughed and said, "From America." My next question was, "Did you walk?" as there was no sound of a wagon or of horses, but it turned out she had left the carriage over on the college hill. Well, it is good to have her back, and to see her looking so well and happy. She is full of new ideas for the school, and I feel sure the year will be one of improvements and advance in many ways.

There is cholera all about us and in Aintab, too, and on this account we have delayed the opening of the school, but now the girls have begun to come in from the villages, and we hope to begin next week. This little extra time has made it possible for us to do a good many things in fixing up the building. We have had a lot of painting done, some new curtains, etc., and a number of pictures for the girls' dining room. All these things make the room seem like new, and I think the girls will want to keep them looking fresh and clean. How I wish you could see our pleasant dormitories, schoolroom, and big, sunny dining room. These village girls who live in mud houses certainly find a contrast when they get here. One of the girls who was helping me yesterday said she felt like the Queen of Sheba visiting Solomon's palace. Of course everything is most simple, but it is so different from what they have known.

Probably you see in the papers a good deal more than we have known of the conditions in Macedonia and other places, but there seems to be a general dread and lack of confidence everywhere. The people are more

hard pressed than ever with taxes. Just think, they have begun to tax not only cows, oxen, donkeys and sheep, but even chickens and all windows opening on the street, and a poor villager told me "the next thing they will tax us will be our wives." They say that all married women who have no children have to be paid for now. What with the political anxiety and the cholera the people are not in a prosperous condition, and many are suffering terribly. We wonder what the end will be, but know it is all in God's hands, and he loves this people more than we do. One direct result to us of the condition of things is that it is very hard to collect the tuition from our pupils. Many parents find it impossible to pay even the small amount of five dollars that we ask, and almost none of the boarders are full-paying pupils. Yet in spite of all this more than ever are eager to come, and if all come who have applied we shall have a full school.

Another missionary writes from Central Turkey:—

It is a great help to know that friends so far away care and pray. Oh, we do need prayer so much, for ourselves and for those for whom we work! It seems to me more and more that our great need, *the* need, is for a truer, deeper life with Jesus and then for the power that comes out of such fellowship. We can have this if we ask for it, and if others ask for it for us, believing. And it seems to me, from what Dr. Fuller and Miss Foreman, who have been in America this past year, say, that this must be the great crying need of the Christian people of the churches there, too. More than money or workers, even, or means or anything else, we need to know Jesus and have in us the power of the Holy Spirit. I know I do myself. It is so fatally easy, unless one is really living a close, watchful life with him, to grow careless and selfish, to become absorbed in the mechanical side of the work and to let the spirit of the world instead of the spirit of Christ control one. And I mean this right in one's missionary work which the Lord has given one to do. Do pray that this may be changed with me this new year. I do want to be a help, even though it can only be in a very quiet and humble way, to those about me; but I know if that is to be a fact, some things in me must be changed, and that the Lord must do for me; I can't make myself better.

RECENT NEWS FROM OTHER FIELDS.

India.—According to the last census the Protestant Christian population of India increased nearly fifty-one per cent during the last ten years, but in the same time the increase in Buddhism was about thirty-three per cent; so says the *Baptist Missionary Magazine*. Here are both encouragement and warning for the Church Militant.

The Arcot Mission of the Dutch Reformed Church has counted among its missionaries thirty members of the Scudder family. Taken together, this family has given to India five hundred and twenty-nine years of service. And the first one, a young physician, was led to enter upon this work by reading a leaflet which lay on the table in a room where he sat waiting to see a patient. So much can a leaflet do!

China.—The Baptist Mission at Hanyang, Northern China, reports forty-three new Christians received to the church since January, 1903. The chapels are filled in the daytime with quiet, thoughtful people, although the authorities are anxious about the presence of large numbers of secret society men. The colonel commanding the garrison says that all the lower military mandarins are on patrol duty every night, and that he rides about with a guard to look after them.

The Presbyterian Mission in Canton was founded ten years ago. During the first few years Rev. Mr. Fulton baptized less than forty converts. During the last four years nearly a thousand have been baptized. In less than two years Mr. Fulton has baptized eight hundred and seventy men and women, and one hundred and three children. In the whole Canton field the adult baptisms of the mission in 1903 number about eleven hundred.

The rapid growth of the Chinese postal service is indicative of the opening of that long-closed country to the world outside. The postal matter forwarded in 1901 amounted to five million items, and in 1902 to eleven million.

Christian Endeavor Societies are making their mark the world around. Dr. Clark, the founder, is soon to set out upon a new pilgrimage, to which he is urgently called by Australian Christians, and he is also to visit Samoa, where there are already flourishing societies. The wonderful usefulness of this organization on mission ground cannot be adequately described. Dr. Jessup, of the American Presbyterian Mission in Beirut, Syria, writes: "You will be glad to know that the brightest spot in Beirut, spiritually, is the Christian Endeavor Society. The Syrian young men and young women who are connected with it have proved themselves capable of conducting it with dignity and spiritual simplicity and sincerity, and the work is spreading throughout Palestine." Equally explicit testimony could be had from various parts of China, says the *Chinese Recorder*.

In Africa, also, the Society is growing. The new Congo steamer of the English Baptists is named The Endeavor, and at its farthest station on the Upper Congo their mission has a society at which ninety-five young people respond to the roll call.

Junior Work

EVANGELISTIC
MEDICAL
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

HELPS FOR LEADERS. THE MISSION DAYSRING.

OF the many helps furnished in these days for missionary work with children perhaps none is greater than the *Mission Dayspring*. "Where can I find good stories to tell the children?" "I wish I had some programs for my Juniors' monthly meeting." "I like to have a regular missionary lesson for my primary class, but it is so difficult to find the right thing I often let it go by." "Where can I find suitable pieces for the cradle roll graduates to speak?" "I am looking for some little exercises for our entertainment." To all such requests, which we so constantly hear, we say, "Do you use the *Mission Dayspring*?" Almost invariably the answer is "No; I do not know it." Yet the bound volumes are storehouses for all these things, and each month's issue brings a fresh supply; while if leaders do not find in it the material they desire the editor most cordially welcomes suggestions.

We believe the leader of children's work who does not have and use the *Dayspring* for herself is without one of the best tools that can be found; and we know few better ways to convey missionary knowledge to children than through its pages. Doubtless it is sometimes given to them and carelessly thrown aside without being read, but that does not happen when leaders and teachers are themselves appreciative of it. In one Sunday school, on the Sunday following the one when the paper is given out, the superintendent questions the children on its contents. A few days before the meeting one mission circle leader occasionally sends to her children questions to be answered from the last number, and from the answers puts together the lesson for the afternoon. The puzzle questions printed in the Little Light Bearers' department during the current six months are a great attraction to many boys and girls and full of suggestion for leaders.

The price of the *Dayspring* is so small that we can urge anyone to take it. Twenty-five copies are sent to one address for three dollars annually, making the single numbers cost only a cent apiece. To canvass the whole

Sunday school for subscriptions is appropriate work for the missionary committee of the Junior Endeavor Society, or a special committee from the mission circle. Some teachers have found it a most acceptable Christmas present for their class. In most churches some person can be found who will gladly provide the primary class with it if they realize its worth. There are about five hundred thousand children in our Congregational Sunday schools, and of these the proportion who see the *Dayspring* is far too small. We know that the children who read it like to have it, and believe the number would be larger except for the negligence or ignorance of some one who should be responsible; therefore we urge all leaders and teachers of Sunday-school classes of young children to obtain sample copies for themselves, and then to put it into the hands and heads of their children.

H. S. L.

Our Work at Home.

ENLARGEMENT IN FAITH.

[Address given by Mrs. C. H. Daniels at the Annual Meeting of the Woman's Board, New Haven, November 4th.]

IN the process of enlarging the kingdom of Heaven on earth the Lord has his share, and we his people, by his gracious condescension, have our share. Faith is the bond which unites our hearts and his in the service. Faith is the hand which we lay confidently in his. Faith is the bold step we take out upon his promises. Faith is the substance of that glorious consummation to come, brought into the present and grasped by the soul; the evidence to the inward vision of a triumph not yet seen by mortal eye. Faith is the Godward turning faculty of the soul, a faculty to believe and to appropriate.

There is in both faith and service an inherent principle of growth. While they advance along parallel lines, faith outruns the power to serve, and beckons it onward. The Lord commended the mustard-seed faith, but he did not say the mustard-seed pattern was the largest one for copy.

The enlargement of individual faith so far depends upon our own cultivation that we are responsible in great measure for its nourishment and its exercise. A flabby faith results in a nerveless Christian life, while an outgoing, vigorous, serviceable life, day by day, betokens a muscular faith. Certain test questions applied at times to one's own heart reveal the condition of its faith.

Have I so appropriated Christ as mine that my creed has become, "To me to live is Christ"? Is my hand resting so securely in his that I have no fears? Am I stepping out confidently, expectantly, upon his broad promises in actual, daily experience? Do I count up answers to my prayers? Responses from the heart to such questions may startle or may comfort us as they reveal the condition of our faith.

How can we provide for the nourishment and exercise of faith? Faith grows fast in the hush of heart-to-heart talks with the Lord. As you turn the leaves of the ancient records, and read what God wrought through the faith of his people, can you not feel the past alive again, and infinite power still at work in the world? The story of the early apostolic church, glowing with faith's victories, furnishes a fruitful soil for modern faith.

But not alone to the past need we turn. The present resounds with the note of God's living, working power. Every mission field, be it at home or abroad, can furnish abundant testimony to the transformation wrought in distorted, bruised, and stained lives. The physical miracle—in its exhibition of power and wisdom—can it exceed the miracle of making over a ruined soul? Let faith listen to this unceasing evidence and she can but take fresh hold upon her Lord.

Definite petitions followed by an expectant waiting upon God for response will so exercise one's faith as to strengthen it for further asking.

Faith and service react upon each other. To believe is to serve; to serve is to believe more surely.

Conditions of nourishment and exercise such as these looked after faith grows like a mustard seed planted in some fertile spot of Palestine.

Why is there a special blessing promised to united prayer? Since faith is the essence of prayer, let us change the question and ask, Why is there a special blessing promised to united faith? Why may the two or three in agreement expect the Master's presence? Why an outpouring of the Spirit when "they were in one accord in one place"? Is not one reason that individual faith is quickened and supported by the consciousness of another's faith?

We have strong social, sympathetic instincts and a union of heart with heart. Faith is enlarged by such a relation, and then is fulfilled, "According to your faith be it unto you."

United as we are in one common purpose, certain great truths are vitally connected with our world-wide mission which make a strong appeal to our faith. Of these we might name:—

1. *The purpose to redeem this world is God's purpose.* It did not originate with the Woman's Board. When the American Board was formed

in 1810, the pioneer foreign missionary society of America, it was not to promulgate a new idea. William Carey was not the founder of missions, nor were the early apostles. The last command of Jesus Christ, "Go ye into all the world and preach the gospel to every creature," was the climax of a revelation. Back we must go, past the long line of prophets, kings, and patriarchs, past our first parents, out of the light into the darkness of chaos. There in the heart of the infinite Creator we find lodged the purpose to redeem this world. The "purpose of the ages," Paul calls it, formed in the counsels of His own will; a purpose concealed, or but hinted at, until prophets grew able to glimpse the secret; revealed in the "fullness of time" through the Son, so that all who read may know it; unfolded in the passing ages, until to-day it is a dominant purpose in the recognition of many lands and peoples.

Scoffers at missions do not consider this, and some of them have never found out that the redemption of the world is God's purpose. They appear to think of the missionary enterprise as an attachment to Christianity, well meant, but foolish and short lived. Even we who have fallen into line with the march of this age purpose, even we grow too absorbed in the external workings of our own secondary places, and lose the broad view. Come out from the small workroom where faith falters, patience fails, and joy grows dim; come out into the open, and lose thy littleness in his vastness. Breathe in the oxygen of this fact,—God formed the purpose to redeem the world. Will he fail in its consummation?

2. *Unfailing resources for redeeming this world are with God.* Faith's privilege is to lay hold boldly upon these resources. We are too apt to live on a meager diet while our Father's storehouses are running over with supplies. What may faith appropriate? There is every furnishing for Christian service, according to individual needs—anointing for lips; wisdom for foolishness; strength for weakness; light in darkness; success after effort. He is more willing to bestow his best gift of the Holy Spirit than we are to give good gifts to a dear child. The Spirit's influence is a touch of vigorous vitality to all powers of the soul.

You will remember Mr. Despondency and his daughter, Mrs. Much-Afraid, in *Pilgrim's Progress*. Full of fears all their lives, at the end they confessed as to these fears, "They are ghosts the which we entertained when we first began to be pilgrims and could never shake them off after; and they will walk about and seek entertainment of the pilgrims; but for our sakes, shut ye the doors upon them." The timidity ghost still walks abroad, and when faith would spread her wings holds her back with the charge of presumption. Or perhaps a subtle self-sufficiency stands in the way and insinuates, "Your own powers can accomplish that."

This is an age when self-help, self-control, self-character building are emphasized, and rightly. But the Christian's self is lost in Christ and becomes a larger factor in life,—Christ-sufficiency.

In laying plans of enlargement, when the whole field of operations is considered, we must not forget our Father's boundless resources, and faith may reach her hand to receive them.

3. *More than this even—He gives Himself.*

I am with Thee," He hath said it,
In his truth and tender grace;
Sealed the promise, grandly spoken
With how many a mighty token
Of his love and faithfulness."

Have we the God-sense to realize him "on the field when he is most invisible"? There can be no firm footing in a forward movement without this realization. There are second causes always at work for the interests of Christ's kingdom. In our usual conversation we refer to these causes often; the world in general lays stress upon them, even to the ignoring of the great First Cause.

What is the truth about causes? The Scripture method of referring to them is significant.

Read some one narrative in the Old Testament and observe how interchangeably God, the First Cause, and various second causes are mentioned. It is all God working in and through many instruments, human, natural, providential. Faith is the faculty, the only faculty, to perceive this divine presence. The age is shy of what it cannot demonstrate by scientific methods. It is unscientific to deny the soul the exercise of its supreme, peculiar faculty—faith. Given her rights, she apprehends God and reveals his presence.

Elisha, a man with the God-sense, knew that God was with him that day when the army of the alien threatened. His servant, like the blind world, saw nothing, knew nothing, until Elisha prayed God to give him a vision. Then he beheld the air filled with divine presence and power.

The reasonable deductions from this fact of divine presence, as related to our work, are well-nigh limitless, and we cannot afford to lose them. Faith must lift the veil and show us our possibilities. God's unchanging purpose, God's unfailing resources, God's untiring presence—these great facts vitally concern our Christian activities. But they will never enlarge upon our vision except as faith opens our eyes. We walk by faith, not by sight, working, praying, advancing, overcoming by faith; and the promise is that such faith "is the victory that overcometh the world."

GLIMPSES OF OUR BRANCHES.

TAKEN FROM THE ANNUAL REPORTS.

ANDOVER and Woburn report speaks of sympathy for others in need made deeper by our own experience of famine, the fuel famine of 1902. They report a cheering increase of gifts, one auxiliary having almost multiplied its former contribution by five. They have found the study of *Lux Christi* "large and absorbing."

The story of Barnstable, the smallest of our Branches, shows faithful work over their territory, where members are widely scattered. "Leaders are hard to find, and enthusiastic followers still harder. . . . We need a deeper realization of Christ's love for us, and of the worth of all souls in his sight; to feel that we are not our own but his, and that our time and money and everything pertaining to us is his, and should be used to the best of our ability for him."

Berkshire Branch says: "We are carrying out a policy of education, and following the example of the Philadelphia Branch we printed a card telling of the pledged work of the Berkshire Branch for the information of our members. We have distributed these in every auxiliary in the county, sometimes a few through the pastors, again more thoroughly by auxiliary officers, and again by the help of the Junior Endeavorers to every family in the church. We take pains to have the American Board meeting reported at our county meeting a week or two later; and the Woman's Board meeting to as many auxiliaries as possible. We have twelve churches which report organized classes for mission study. We have not only raised our pledged sum, but have exceeded it by one-fifth, and we hope in time to come to go on telling the old, old story."

From Eastern Connecticut Branch we learn that though in its territory a few churches do not, probably, contribute to the Woman's Board, yet they have gained two auxiliaries and five mission circles. Many of the churches have mission study classes whose membership is not confined to the auxiliaries. During the year several who in time past were earnest workers have been called away from earth.

Essex North pays loving tribute to the memory of Mrs. Eunice Caldwell Cowles, for many years their honorary president, late called to higher service. The report makes especial mention of prayer that their apportionment of the twenty per cent advance might be raised, and renders grateful acknowledgment for the manifest answer to these petitions.

Essex South, just celebrating its twenty-fifth birthday, tells of an increase in mission circles and of a cradle roll that is "a joy forever." Though not

every church in its borders has yet an auxiliary, they do not relax efforts to attain that end, and find hopeful indications in some who still are outside the circle.

“Little Franklin” says that her entire report might be summed up in the words “faithful in that which is least.” No great change has come, only the same effort to live up to what is expected of us by the mother Board, “at once our duty and our privilege.” They expect much stimulus from the presence of their own missionary, Miss Mellen, of Umzumbe.

Hampshire Branch finds encouragement in the fact that they have made the desired advance; they have gained two junior societies and have studied *Lux Christi* in some auxiliaries with interest and profit. The report tells of two useful features of their work—the delegates’ hour in connection with the annual meeting, and the luncheon given by the Branch officers to the presidents of auxiliaries. Both have brought a feeling of unity and friendliness, and have been most stimulating to some of the discouraged workers in the far-away towns.

Hartford Branch reports a gain of eleven per cent over the regular contributions of the previous year, and a gain of membership in many auxiliaries. The cradle roll work was never more encouraging, and the children’s annual rally had the largest attendance on record. The young ladies are winning new voices to help in their public meetings, and the study of *Lux Christi* in many auxiliaries has brought the gratifying result of an increased attendance at the meetings.

Middlesex Branch finds much encouragement in the great advance in mission study. Though taken up with some hesitation, it is now followed by nearly all the auxiliaries, and in one church at least there is an evening class. The large and most interesting semi-annual meeting of the Woman’s Board held in Natick in May opened wide doors of duty and of opportunity, and brought us into closer touch with the great work to which we as Branches stand pledged.

New Hampshire Branch tells of being “fired with enthusiasm” by the great meeting of the American Board held at Manchester, and this enthusiasm was deepened and prolonged by seeing the face and hearing the story of Miss Ellen M. Blakely, their own missionary. Mrs. S. P. Leeds, for seventeen years the devoted president, felt constrained to lay down the care, and Mrs. Horace Pettee was chosen to succeed her in that position.

The secretary of New-Haven Branch, in speaking of their financial advance, says “some societies can, in truth, say they have done what they could; but could is now in the past, and what we can next year may, we hope, be more than what we could last year.” This Branch feels a great loss

in the death of Mrs. Hannah Hume, the last of their charter members, and since its formation, except for a brief absence, its foreign secretary.

New York says: "Our work this year has been more intelligent, more enthusiastic, more systematic than ever before. By a special summer effort the Branch as a whole made the desired twenty per cent advance outside of all specials. To foster intelligent giving we make free use of the printed page, and find it more economical than traveling over our large territory. We believe it wise to spend not less than a thousand dollars in strengthening missionary interest in our home churches. We expend this in four ways: first, in meetings and addresses; second, in purchasing literature from the Board for free distribution; third, in printing fifteen hundred annual reports, giving excellent material for our auxiliaries regarding the objects to which our pledged gifts go; fourth for our office, which is a distributing center for a large area."

Norfolk and Pilgrim brings the good word that while they have not achieved all they would, yet they are happy to report a very commendable progress. They mention one suggestive fact which, though not mentioned elsewhere, is doubtless true in many Branches, that the smaller and more outlying auxiliaries have surpassed proportionally the larger and more prosperous societies in zeal, interest, and gifts. Is it that in such places there are fewer conflicting calls, or that in a smaller circle the personal touch of a devoted leader is more vitally felt by each member? Let the larger societies never forget that where much is given much will be required.

North Middlesex reports "much accomplished during the year," telling of one auxiliary whose gifts were equal to one dollar from every woman who is a member of the church. Would that all our auxiliaries could attain that standard.

Old Colony Branch tells of meetings of unusual interest, of missionary addresses whose influence was profound and permanent, of constitution and by-laws revised so as to lead to more effective work. "The meeting from time to time of the officers to consult as to the best methods of working is of great importance, not only to the auxiliaries, but to the workers themselves, inspiring them to press forward to higher and greater service."

The Philadelphia Branch, coming from its own annual meeting, brings a story of earnest work and some visible progress. Not only an increase in contributions, but a gain of two new auxiliaries, five cradle rolls, and two junior auxiliaries gives cheer to all those in charge. Their four neighborhood meetings have been of much service, and their missionary library is proving of increasing usefulness.

The Rhode Island Branch comes to the end of its thirtieth year very thankful for "a marked increase in interest, in study, in gifts to the Board,

and in spiritual power. The junior work has been carried on in a vigorous and systematic manner, those societies showing a larger percentage of financial gain than the senior auxiliaries were able to make." The report makes special mention of their loss in the death of Mrs. Amelia Torrey, in fact the founder of the Branch.

Springfield Branch by the grace of God has succeeded in doing what seemed impossible, raising the twenty per cent advance, some auxiliaries even doubling their former gifts. They have gained new workers, also, having three new auxiliaries, with two new children's societies.

Suffolk Branch, whose field is most thoroughly organized, reports a successful year. There has been a gain in young ladies' societies and cradle rolls, and an increase in gifts and membership.

Vermont has not only reached her share of the desired advance, but some auxiliaries report a gain of thirty, forty, even fifty per cent. The recording secretary writes, "We must never lose this higher ground, and to this end let us send out our most consecrated women as solicitors, those who feel that they stand between the world's great need and the abundant supply." Nearly half the auxiliaries have studied *Lux Christi*, and have found much impulse therein. "Spite of the going hence of many beloved and earnest workers, the presence of a great band of junior workers inspires us to face the future with new life and hope."

Worcester County Branch, too, is happy in having attained its apportioned increase of contributions. Their one hundredth meeting occurred in February last, and this was a jubilee occasion, special gifts being sent in at that time. One new auxiliary has come to their help, and various methods have added new interest to the meetings. They make a special point of furnishing missionary help to Christian Endeavor meetings, feeling this a good channel to reach the young people.

The Eastern Maine Branch, during the past year, has made an earnest effort to promote the interest in its work among the young women and children, and it is already planning for a series of neighborhood meetings in May and June to be addressed by the field secretary and a missionary.

Western Maine tells of "a special effort to hold meetings in connection with our state and county conferences, this being the best way to touch the largest number of women, especially in the country communities. The increase of auxiliaries this year has come in a county where the distances are great, access difficult, population scattered, and churches comparatively weak. The success has come from having here an officer who, as one has said of her, has an old-fashioned idea of duty. May this idea have its renaissance in the heart of every woman connected with our Western Maine Branch"—with all our Branches.

OUR DAILY PRAYER IN JANUARY.

WHILE we are braced by winter ozone and are battling with winter's storms our thought is called to those who, in our stead, are working in tropical climes—to our missionaries in Madura, Mexico, and Ceylon.

Miss Root, for sixteen years a most faithful worker among the darkened village women, is now in this country, seeking to gain through her well-earned furlough the vigor and health without which she cannot go on with her exhausting work. Miss Swift conducts the school for training Bible women—a school with a regular course of study, embracing fourteen subjects. The work of these women is greatly blessed, and so they multiply many times the influence which one missionary could exert. Five other missions have already sent women to be trained in this school, and the demand for such workers is much greater than the supply.

The two sisters, Misses Bessie and Mary Noyes, are missionary daughters, their father having been a missionary in Madura for more than forty years. Together they have charge of the large and important girls' high and normal school, with three hundred pupils, more than half of whom are boarders. Miss Mary Noyes has been recently for some time in this country, and has returned to Madura, that she may be with her sister and the school at the dedication of their greatly needed new building, Capron Hall, appropriately named for one whose wise direction in the early days of the school has been felt as a blessing in all its later years. Miss Chandler, also daughter of missionaries, has been at work in this school, and now that Miss Noyes has returned will be able to give more time to the care of city and village schools, superintending those taught by natives. Dr. Parker and her friend Mlle. Cronier live in the hospital where they work, though it was never intended for a residence, that so they may be more closely at hand for the patients. Busy with the care of thousands of suffering women and children, yet with flowers and organ they do make a little homelike spot in most unfavorable surroundings. Miss Barker has been for some time in this country. Mrs. Herrick was obliged by delicate health to return to this country a few months ago.

Mrs. Tracy and Mrs. Hazen have oversight of boarding and village schools, superintend the Bible women, and help the Hindu mothers.

Mrs. Vaughan is now in this country. Mrs. Chester finds all time full with girls' schools and work with women. Mrs. Holton is busy with schools at Manamadura, where the industrial work is important and flourishing. Mrs. Elwood, lately bereaved of her only child, a dear little daughter, finds a more tender sympathy for the mothers among whom she lives. Mrs. Banninga, almost new on the field, has yet won a wide influence over her

girls, being ably assisted by the wife of the native pastor. Miss Perkins, who is associated with her brother, Rev. J. C. Perkins, is now in California on furlough.

Mrs. Chandler, daughter of Dr. Rendall, long a missionary, makes her own home a constant resort for all sorts of wanderers, yet she reaches out to many needy women. Mrs. Van Allen, whose husband has charge of the Madura General Hospital, finds abundant opportunity for service both to bodies and souls of needy ones. Mrs. Jeffery has recently been transferred to Dindigul, forty miles away, where there is a chance to do much among the native women.

Mrs. Jones, who returned last year from her furlough, has left all of her seven children at Oberlin. May the knowledge that she is helping others to be better mothers to their children comfort her longing heart. Mrs. Wallace has ample scope for all strength and leisure in care of schools and work for native women. The American Board has eighty-five Bible women and three hundred and forty-nine native teachers in the Madura field, with a church membership of five thousand and thirty-six.

Mrs. Howland makes her own home a light, guides her children, looks out for strangers, helps and comforts many in distress, watches over Christian Endeavor meetings; in short, fills every minute of her days with Christian activity. Mrs. Wright, just returning from a visit home, shares all these interests, and indeed there is still work enough for four. Mrs. Eaton has charge of distinctive work by and for women, and she also has led meetings in other towns. The women's Tuesday meetings under her care are "noted for reports, often of thrilling interest, of the encounters and conversations by the women with people in their homes to whom they try to carry the gospel."

The school at Parral gains constantly in numbers and influence in a community mostly Roman Catholic. Miss Dunning, temporarily transferred to Guadalajara, and Miss Prescott not only reach the homes of their pupils with helpful gospel touch, but have made evangelistic tours among scattered people, few of whom can read or write. Mrs. Olds is now seeking for health in California. Mrs. Wagner shares with her husband the care of twenty-one out-stations, requiring long, wearisome rides over rough roads. Miss Long, just returning from her furlough, goes to join Miss Hammond at Chihuahua, where her help is greatly needed, while Miss Gleason will be reinforced by Miss Octavia Matthews, who plans to go out in January for the first time. An experienced and enthusiastic teacher, Miss Matthews is full of consecration, and we may hope for great gain from her service. Miss Hammond has had a heavy load of care, yet her work has made progress and been manifestly blessed.

In the school at Uduvil Miss Howland and Miss Root have had charge of one hundred and ninety-eight girls, eighty-six in the English department, one hundred and twelve in the vernacular. During the year thirty-six have made public profession of their faith in Jesus—a testimony to the faithful work of their teachers. Miss Howland tries to guard her girls from improper marriages and in all ways to bring them to a high Christian womanhood. Besides school work Miss Root has also a Bible class for women, and out of this has grown a little Sunday school.

Mrs. Hastings shares with her husband the oversight of Jaffna College, and reaches out in evangelistic work to some of the neighboring islands. She has also care of girls' schools and Bible women. Mrs. Brown also has the care of a girls' boarding school, a task that gives no room for rest.

Dr. Curr and Dr. Young combine the teaching of the gospel with their care for diseased bodies. Who can estimate the worth of their work? Dr. Scott, now in this country, is a sister of Miss Emily McCallum of Smyrna.

Mrs. Dickson assists her husband in the manifold cares of the training and industrial school, a work greatly needed all through the Orient.

FROM a letter written by Wm. E. Gladstone to his father on the choice of a profession when his mind turned to the ministry: "There can be no claim so solemn and imperative as that which even now seems to call to us with the voice of God from heaven, and to say, 'I have given my own Son for this rebellious and apostate world, the sacrifice is offered and accepted, but you, you who are basking in the sunbeams of Christianity; you who are blessed beyond measure and, oh, how beyond desert in parents, in friends, in every circumstance and adjunct that can sweeten your pilgrimage; why will you not bear to fellow-creatures sitting in darkness and the shadow of death the tidings of this universal and incomprehensible love?'"

A MISSIONARY PUZZLE.—CHARACTERISTIC INITIALS.

1. Experienced Many Sufferings. 2. Carries Curious Teapot. 3. Left Friends. 4. His Helpmeet Lately. 5. Much Comfort. 6. Many Kaffirs Educated. 7. Love Makes Methods. 8. Manifesting Endless Kindness. 9. Just His Hopefulness. 10. An Honored Savant. 11. Making Eminent Advance. 12. All Her Burdens. 13. Loves Every Child. 14. Cherishing Each Homeless. 15. Every Rank Blessed. 16. Royalty Awards Honors. 17. Reaching After Bottles. 18. A Grand Career. 19. Keeping Celestials Well. 20. Many Burdens Hers.

A. G. W.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR FEBRUARY, 1904.

REX CHRISTUS. CHAPTER II: "THE RELIGIONS OF CHINA."

THIS second chapter of *Rex Christus* opens with the significant words, "There is no equivalent in the Chinese language for the word 'religion,' its place being taken by a term which signifies instruction," and then proceeds to urge us to study the relation of Confucius to the Chinese. We will divide this most interesting chapter, as usual, into six divisions, either one of which would easily fill an afternoon:—

1. *The Life and Teachings of Confucius.—Rex Christus*, pp. 44-51.
2. *Weak Spots in Confucianism and Universality of Temples*, pp. 51-54.
3. *Comparison between Confucianism and Christianity*, pp. 54-59.
4. *Taoism and its Modern Teachings: Root of the Boxer Madness*, pp. 59-66.
5. *Chinese Buddhism*, pp. 67-75.
6. *Mohammedanism and Secret Sects*, pp. 76-79.

The program can be diversified by discussions on any of the themes presented on pp. 81 and 82. 1. "Weakness of China's Religions as compared with Christianity." 5. "Chinese Religious Education in the Home," 8. "Ancestral Worship and the Effect upon Character," 10. "Why the Proud Literati Oppose Christianity," and 12. "Peking, the Forbidden City," are specially attractive.

Among the significant sentences we find these words from the pen of the gifted president of the Woman's Board of the Interior: "During all these forty-three centuries, while Confucius has done much for good government and has set some high moral standards for men, women reaped no benefit from the teaching of the sage."

A new enthusiasm to "send the gospel faster" to China's millions must be kindled by a study of this chapter.

M. J. B.

BOOK NOTICES.

Evolution of the Japanese. By Sidney L. Gulick, M.A., Missionary of the American Board in Japan. Published by Fleming H. Revell Co. Price \$2.

The Evolution of the Japanese, a stately octavo of 457 pages, was issued in Revell's best style in May of the present year. In his prefatory note Mr. Gulick says that "the core of this work consists of addresses to American and English audiences." The thirty-seven chapters form an elaborate and philosophical exposition of the Japanese, and Mr. Gulick's main contention is that "the characteristics differentiating Occidental and Oriental peoples and civilizations, while great, are differences of social evolution, and rest on social not on biological heredity." The discussion is really an involution rather than evolution. The author's long residence in Japan has given him an intimate knowledge of the Japanese people, and while the book is profound and scholarly, his literary style is so charming that the reader is swept on, page after page, and finds it difficult to put the book down. The chapters on "Moral Ideals" and "Moral Practice" are of special interest to our readers who are concerned with whatever touches the physical and spiritual well-being of our sex the wide world over. Statistics are given to show how divorce is a regular part of the Japanese family system, "one out of three marriages proving abortive." As Joseph Neesima once said that the chief sins of his countrymen were "licentiousness and lying," so Mr. Gulick states that "morally Japan's weak spot is the relation of the sexes both before and after marriage."

Concubinage is felt to be a blot on Japan's history and a relic of barbarism, and Mr. Gulick found it difficult to obtain authoritative statements as to the emperor's family relations. However, he does tell his readers that "the present emperor has five concubines besides his wife, the empress. Prior to 1896 he had thirteen children by these concubines, but only two of these are living. One is the heir apparent and the other a daughter. Children have been born since 1896, but only four are living." Some advanced Japanese reformers like Fukuzawa contend that if Japan is to progress in civilization she must give up concubinage.

The hideous custom of Japanese fathers selling their daughters for immoral purposes to help them out of financial straits, though theoretically illegal, is, in fact, of frequent occurrence. Nevertheless, the women of Japan are advancing in social position more than in any previous age, and

it is affirmed by some that the ruling emperor will be the last to have concubines. May the day be hastened when Christian ideals as to the family and the home may become the ruling ideals of the sunrise kingdom.

The Growth of the Kingdom of God. By Sidney L. Gulick, M.A., missionary of the American Board in Japan. Published by Fleming H. Revell Co. Pp. 320. Price, \$1.50.

Japan and Hawaii have been pre-eminently the fields of the large missionary family of Gulicks, although Wm. H. and Thomas Gulick have done notable work in Spain. This family has been remarkable for scholarship as well as spirituality. The author of the above books belongs to the third generation of missionaries, and is a son of Dr. Luther H. Gulick.

"*The Growth of the Kingdom of God*," Mr. Gulick says, "may be called an apologetic for Christianity, based on a view of its varied forms of growth,—growth in numbers, in understanding, in practice, and in influence. The book was evolved from an address delivered to wide-awake young Japanese, which it seemed best to put in permanent form, so that they might study the growth and influence of the Christian religion. There are twenty-six eloquent charts, and the book bristles with statistics, which makes it valuable for reference.

A third of the entire book is given to "Statistical Evidences of the Growth of the Kingdom of God" not only in the United States, but in England and Wales.

Mr. Gulick acknowledges his indebtedness to twenty-six authoritative sources of information, and he has a genius in methodical arrangement of his facts which one feels are thoroughly trustworthy. The strategic mottoes prefixed to each chapter show wide reading.

G. H. C.

SIDELIGHTS FROM PERIODICALS.

TURKEY.—The recent articles on the Macedonian question are chiefly written by residents of Turkey, and on this account are of especial interest and importance:—

The *World's Work*, for November, presents a finely illustrated article by Louise Parker Richards, who has studied the situation during an extensive visit to Macedonia. In the same number we find an interesting article on the Sultan, entitled "His Majesty Jekyll and Hyde," which gives the point of view of a Christian and that of a Mohammedan.

The latter aspect is also given in an article in the *North American Review*, for November, by Muhammed Barakatullah.

The *Independent*, for November 12th, prints "A Macedonian Appeal to the American Conscience" by a resident of Turkey, and in its edition for November 19th an article by the president of Robert College on "Russia and Macedonia."

CHINA.—An article in the *North American Review*, for November, entitled, "Putting China on the Gold Standard," although too scientific as a whole to be of general interest, is significant as showing progress in China, and also her attitude towards the United States.

E. E. P.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., Aux., 23.50; Hancock Co. Collection at Woman's Meeting, 3.10; Orland, "E. M.," 1; Presque Isle, Aux., 4.73, 32 33

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Cape Elizabeth, South Cong. Ch., Aux., 10; North Gorham, Friends, 2; Portland, Williston Ch., Aux., Th. Off., 20.21, Mite Boxes, 5; Sebago, 1.54; Waterford, Aux., 6. Less expenses, 1.79, 42 96

Total, 75 29

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Concord, Aux., 3; Francestown, Aux., 1; Lebanon, West, Aux., 18.68; Plainfield, Mrs. S. R. Baker, 5; Stewartstown, Miss Sarah Converse, 3; Winchester, Aux., 20, 50 68

Total, 50 68

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Brownington, Cong. Ch., 7.50; Burlington, First Ch., 28; Hardwick, East, Th. Off., 4; Newport, 1; Post Mills, Th. Off., 7; Randolph, Jr. Aux., 5; Rutland, Th. Off., 27.62; Springfield, Th. Off., 19.16, C. E. Soc., 5; St. Johnsbury, North Ch. (Th. Off., 73.90), 81.10, South Ch., Th. Off., 78.35; Williston, 1, 264 73

Total, 264 73

LEGACY.

Windsor.—Legacy of Mrs. Sarah H. Freeman, through Treas. of Vermont Branch, 1,442 25

MASSACHUSETTS.

Andover.—A Friend, 10 00

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 56.50, C. E. Soc., 10, Sunbeam Mission Cir., 4.65; Bedford, United Workers, 5; Chelmsford Aux. (with prev. contri. to const. L. M. Miss Mary J. Winn), 8; Lawrence, United Cong. Ch., 8; Lowell, Pawtucket Ch., 24; Winchester, Mission Union (of wh. 50 const. L. M's Miss Minnie B. Joy, Miss Abbie Joy), 75; Reading, Aux. (with prev. contri. const. L. M's Mrs. Everett Richardson and Sarah W. B. Stone), 191 15

Barnstable Co. Branch.—Miss Amelia Snow, Treas. Centerville, Aux., 6.65; Harwich, Aux., 14.50; North Falmouth, 22; Waquoit, Aux., 4; Yarmouth, Aux., 1, 48 15

Berkshire Branch.—Mrs. Charles E. West, Treas. Adams, Aux., 43; Hinsdale, Aux., 21.06; Housatonic, Aux., 9.50; Lee, Infant Class, 10; Lenox, Aux., 5.50; North Adams, C. R., 11; Pittsfield, South Ch., Aux., 24.30; West Stockbridge, Aux., 8; Williamstown, Aux., 186.50, 318 86

Centerville.—Cong. S. S., 3 71
Dalton.—S. S., 15, Home Dept., 5, 20 00

Essex South Branch.—Miss Nannie L. Odell, Treas. Danvers, Maple St. Ch., C. R., 4.93; Gloucester, Aux., 38.15; Hamilton, Aux., 15; Lynn, North Ch., Aux., 25; Lynnfield, C. E. Soc., 5; Manchester, C. R., 6; Salem, South Ch., Aux., 3.69, Tabernacle Ch., Aux., 15, Silver Offering at Annual Meeting, 34, 512 08

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Conway, Aux., 16; Hawley, Aux., 10.70; Shelburne, Aux., 12.25, S. S., 1.50, Jr. C. E. Soc., 60 cts.; South Deerfield, Aux., 19.05, 60 10

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Easthampton, Emily Mission Cir., 10; Enfield (of wh. 50 const. L. M's Mrs. Mary Rozilla Barlow, Mrs. Anna L. Chaffee), 56; Hatfield, Aux., 2; Northampton, Edwards Ch., Aux., 22.54, 90 54

Lexington.—Hancock Ch., Children's Dept., S. S., 10 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 12.55; South Framingham, Aux., 34.10; Holliston, Aux., 8.80; Marlboro, Aux., 6; Milford, Aux., 12.50; Natick, Aux. (of wh. Th. Off. 44), 106.52, C. R., 6.77; Northboro, Aux., 2; Southboro, Mrs. Nancy Bigelow, 10; Wellesley, Aux., 35.20, Wellesley College, 40, Contributions at Annual Meeting, 23, 297 44

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Easton, Th. Off., 2.35; Plympton, C. E. Soc., 7.50; Randolph, Aux., 36.55; Wollaston, Aux., 20, 66 40

North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Acton, Aux., 10 50

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Hampden, Aux., 25; Holyoke, First Ch., S. S., 20; Monson, C. E. Soc., 20; Springfield, First Ch., Aux., 25, North Ch., Aux., 12; West Springfield, Park Ch., C. E. Soc., 10, 102 00

Suffolk Branch.—Miss Mary L. Pelkey, Treas. Allston, Aux., 60; Amherdale, Prim. Dept., S. S., 4; Boston, Mrs. A. Blanchard, 1, Central Ch., Aux., 100, Shawmut Ch., Aux., 38.35; Brookline, Leyden Ch., Aux., 20; Cambridge, First Ch., Aux., 159.15; Chelsea, Third Ch., Floral Cir., 5; Dedham, Aux., 110; Dorchester, Second Ch., Y. L. Miss. Soc., 27, Go Forth Mission Band, 4.05; Everett, Third Ch., Aux., 12.75; Hyde Park, A Friend (Th. Off. 1), 2; Jamaica Plain, Boylston Ch., Y. L., 10, Central Ch., Aux., 52; Newton, Eliot Ch., Eliot Guild, 10, First Ch., Ben. and Aid Soc., 80.98; Roxbury, Eliot Ch., 12, Highland Ch., Aux., 2, Walnut Ave. Ch., Aux., 17.30, Y. L., Th. Off., 1.10, S. S., 5; Somerville, Winter Hill Cong. Ch., Aux., 20; Waltham, Woman's Miss. Union, 30.15; Waltham, Aux., 43; Watertown, Phillips Ch., Aux., 69.50, C. R., 10.92; Wellesley Hills, Aux., 16, 923 25

Worcester Co. Branch.—Mrs. Ida L. Remont, Treas. Ashburnham, Aux., 10.50; Athol, Aux., 30.40; Brookfield, Mrs. Geo.

W. Johnson, 5; Holden, Aux., 19; Hubbardston, Aux. (of wh. Th. Off., 15), (25 to const. L. M. Mrs. Abbie E. Grimes), 47; Leominster, Aux., 10; Millbury, First Ch., Aux., 65.35, Second Ch., Aux., 16.50; North Brookfield, Aux., 66.84, C. E. Soc., 1; Princeton, Aux., 74, Mountain Climbers, 10.55; Sturbridge, Aux., 6.45; Sutton, Aux., 12.30; Webster, Aux., 12; Westboro, Aux. (Th. Off., 19.59), 51.14; Westminster, Aux., 40.75; Whitesville, Aux., 2; Winchendon, Aux., 7, C. E. Soc., 5; Worcester, A Friend, 2, Mrs. C. S. Newton, 5, Hope Ch., Jr. C. E. Soc. (Wm. Bennett, 50 cts.), 1,

500 78

Total, 3,164 96

LEGACIES.

Barre.—Legacy Mrs. Kate W. Clark, by Wm. B. Durant, Exr., 500 00
Springfield.—Legacy Augusta C. Elliot, by Charles H. Barrows, Admr. (714.29, less expenses, 7.50), 706 79
Springfield.—Legacy Harriet M. Jennings, by F. H. Stebbins, Exr., add'l, 56 83
Wilmington.—Legacy Harriet Gowing, by Joseph D. Gowing, Exr., 100 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Bristol, Mrs. Harriet P. Wardwell and sister, 10; Central Falls, C. E. Soc., 3; Chepachet, C. E. Soc., 20; Newport, United Ch., Aux., 25; Thornton, C. E. Soc., 2; Providence, Elmwood Temple, Madura Circle, 2, Plymouth Ch., Aux., 6, Pilgrim Ch., Aux., 4.05, 72 05
 Total, 72 05

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Franklin, Aux., 10; Jewett City, Aux., Th. Off., 5; Lisbon, Aux. (with prev. contri. const. L. M's Mrs. Charles Kinnie, Mrs. Edward Corbett), 5; New London, Second Ch., Aux., 53; Norwich, First Ch., Aux., Th. Off., 20, Second Ch., Inter. Prim. Dept., S. S., 1.81, Broadway Ch., Aux., 151.86; Preston, Long Soc., 7.50; Taftville, Aux., 9; Thompson, Aux., 7, 273 17
Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Windsor, Mission Circle, 6.93; Hartford, Farmington Ave. Ch., S. S., 40, South Ch., Aux., 44; Kensington, C. E. Soc., 10; Manchester, Mrs. E. G. Crane, 50 cts.; Poquonock, C. R., 3.50; Tolland, Jr. C. E. Soc., 3.50, 108 43
New Haven.—Offerings at Annual Meeting, 269 43
New Haven Branch.—Miss Julia Twining, Treas. Brauford, Aux., 91; Bridgeport, South Ch., Aux., 103, West End Ch., S. S., 5, C. E. Soc., 5; Bridgewater, Aux., 20; Canaan, Plymouth Ch., Y. L., 15, C. E. Soc., 15; Centre Brook, Jr. C. E. Soc., 1; Cromwell, Aux., 79.14; Danbury, Second Ch., Jr. C. E. Soc., 2; East Canaan, C. E. Soc., 5; East Haddam, Good Will, 2, C. R., 1.45; Goshen, Jr. C. E. Soc., 5; Greenwich, Bearers of Light, 25; Ivoryton, C. R., 3.61; Madison, Aux., 117 (100

of wh. const. L. M's Miss Emmeline C. Smith, Mrs. K. Edgar Spencer, Miss Nancy Scranton, Mrs. J. Sherman Buell); Middlebury, Aux., 15; Middlefield, C. E. Soc., 6.28; Middletown, First Ch., Aux., 84.50; Milford, Plymouth Ch., Aux. (25 of wh. const. L. M. Mrs. Jabez W. Smith), 40, First Ch., 2; Naugatuck, Aux., 63; New Milford, Aux., 110; Norfolk, "What-so-ever," 8; Northfield, Aux., 50.45; North Haven, Aux. (to const. L. M's Mrs. Sheldon B. Thorpe, Mrs. Julius W. Heaton), 50, C. E. Soc., 10; North Madison, Aux., 1; Norwalk, Aux., 25, S. S., 25; Redding, Aux., 5, Dan. of Cov., 10; Saybrook, 41.90, C. E. Soc., 10; Shelton, Aux., 5; Stamford, Aux., 25, C. E. Soc., 10; West Chester, C. R., 6.51; Westport, Aux., 10; Winsted, First Ch., Dan. of the Cov., 7.57, 1,106 41
 Total, 1,754 44

NEW YORK.

New York.—Dr. John Mc. E. Whetmore, 25 00
New York Scate Branch.—Mrs. F. M. Turner, Treas. Aquebogue, Aux., 22.29; Brooklyn, Park Ch., Aux., 12, Willoughby Ave. Chapel, Jr. C. E. Soc., 5; Buffalo, Hancock Ch., Aux., 20, First Ch., Aux., 25; Deansboro, Dan. of the Cov., 3.50; East Bloomfield, Mrs. Eliza S. Goodwin, 3.10; Honeoye, Aux., 20; Napoli, Aux., 10; New York, Broadway Tabernacle, Aux., 10; Mt. Vernon, Aux., 5; Norwood, Aux., 10; Orient, Aux., 5; Patchogue, Aux., Jr. C. E. Soc., 23.85; Rochester, South Ch., Aux., 15; Sherburne, Aux., 114.66; Sidney, Aux., 5; Warsaw, C. E. Soc., 10. Less expenses, 65.64, 253 76
 Total, 278 76

ILLINOIS.

Lagrange.—J. W. Marcussou, 5 00
 Total, 5 00

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00
 Total, 5 00

KANSAS.

Lyons.—Rev. B. D. Conkling, 2 50
 Total, 2 50

CALIFORNIA.

San Francisco.—Rev. W. C. Pond, 1 00
 Total, 1 00

HAWAIIAN ISLANDS.

Honolulu.—Miss Kate M. Atherton, 10 00
 Total, 10 00

General Funds, 5,587 20
 Gifts for Special Objects, 97 21
 Variety Account, 279 73
 Legacies, 2,805 87
 Total, \$8,788 03

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RECENT TRIP OF J. C. PERKINS IN TIRUMANGALAM, INDIA.

LAST night a catechist, the pastor, and I were in a village of Kallurs, or men and women of the thief caste. It is a picturesque place lying at the foot of a small mountain, and surrounded by fields of grain, cotton, and tobacco. The people treated us very nicely and hospitably, and brought straw for the oxen that drew my cart, and milk for the pastor and me. They had not seen the face of a white man in the village for years, so my every movement was watched by scores of curious eyes.

When dinner was ready the table was set out in the open of the enclosure in which were the huts of different families of the brothers who lived there; and when my servant told them I was going to eat, they all withdrew as though they were going out of sight. But I turned about after having eaten a portion of my dinner. I saw in the dark about twenty or more ghostly forms seated on their haunches watching me; as to their astonishment I ate with a knife and fork, and not with my fingers as they do. Later the people of the place gathered in a large crowd at a central place in the village, and quietly listened as we told them the old, old story, which was by no means an old story to them, but a new one to most in the crowd. I took for subject Paul's speech on Mar's Hill, giving especial emphasis to the fact that as we are the Lord's children, and as a father is like his children, God could not possibly be like any of those hideous idols that we see by the hundreds wherever we go in India. I closed with emphasis on Paul's statement that God formerly winked at idol worship, but now commands every man to

repent. The catechist followed, telling the nature of sin in general and their sins in particular, showing their need of a Saviour. Then the pastor spoke, bringing the Saviour directly before them, and finally asked if any wished to take the Lord Jesus as Saviour and God. It seemed the height of audacity for three men to face that crowd of thieves and ask them if they wanted to leave the religion of their ancestors and embrace an entirely new religion concerning which they knew very little.

Before going to the meeting we three had prayed together and encouraged ourselves with the words of Elisha, "They that be with us are more than they that be with them." And so it proved, for despite all opposition four men, one of whom was the chief man of the village, were touched by the Spirit, and gave their names before all the heathen relatives and friends as wishing to take Christ as their Saviour. I wish you could understand how different the confession of sin is at home from what it is in a heathen country. If one of you in answer to the pastor's call should stand up and confess the Lord Jesus before men, you would have father, mother, pastor, and friends congratulating you. But here! What occurred to the four confessors of last night in the Hindu village? Their persecution began before they went to sleep that night. In fact one persecution came before he had left the crowd for his home, for just as the meeting closed the man's wife came up from the rear and struck him a blinding blow across the face. At the little prayer meeting I held with the new Christians the next morning I found that three of the four had gone dinnerless to bed, as their wives were furious with them for becoming Christians, and had refused to cook for them.

That would not be so serious a matter in America, for husband would quietly go down town to a refreshment room and get what he wanted. But here in these jungle villages there are no refreshment rooms, and if a wife refuses to cook for her husband he must go to his neighbors, but if the neighbors are all heathen they will be as angry with him for becoming a Christian as his wife is and will give him nothing, so he must go to bed hungry. But their persecution had not affected them a bit, and they listened with a glow upon their faces as I selected passages in Scripture about bearing persecution and bearing the cross after the Lord Jesus; such words as "If we suffer with him we shall reign with him," "Man's foes shall be those of his own household," "Rejoicing that they were counted worthy to suffer for his name's sake," etc., strike with telling force in this country where a man has to endure so much because he has professed Christianity. The above is the most striking instance in my experience in this country of the power of the Spirit to convict and convert at a single presentation of the gospel.

STORY OF SCHOOLS IN MADURA.

BY MISS HELEN E. CHANDLER.

THE schools have increased slowly, especially in the lower standards. I think the infant standard teachers have the hardest times and need to be of the best; so wherever I have had to put a new teacher into an infant class I have selected a good one, the best of the applicants. The government inspectress has been examining my schools, and has found enough to criticise, but much she has found very satisfactory. She is a Eurasian, but an earnest Christian woman, who is thoroughly in sympathy with mission work; so she takes a real interest in what we are doing, and makes suggestions as to how we may improve our schools.

The great weakness of our teachers is in teaching object lessons. The women themselves are not interested in botany or animal life, and they teach their lessons under compulsion. They don't prepare their lessons beforehand. Some of the teachers are married women, and I cannot blame them for wanting to spend all their time out of school hours with and for their family, and yet I cannot have poor work done in the schools. On the whole, I find my teachers doing faithful work. They never know when I am coming to visit a class, and so they have to be at their work pretty faithfully.

This year there has been some difficulty in the schools on account of difference in language because some of the little children did not speak Tamil well. Tamil is the language of this district, but other languages are spoken. The Mohammedans speak Hindustani; then there are people from the Tulugu district who speak that language, and forty per cent of our population in the city are composed of a caste called the "silk weaver caste," and they have a language of their own which they brought from the north. This language is not a written one, so if they learn to read they must learn Tamil. Children of that caste find some difficulty in understanding their reading lessons and other lessons too. One little infant was told by her teacher that she might go home at noon and get her food. The child did not understand and burst out crying. Fortunately another teacher in the school belonged to that caste and was able to comfort the child. But you have language difficulties in America.

July 29th.—We are having a great deal of wind just now, and with it comes the dust which just sifts into everything. One can't shut the house up like a box, and if it is not shut up it must become dirty. Teachers find it hard

work to go to their work in all this storm of sand, and I find that I must spend money in repairing the school roofs which have been torn to pieces in all this wind. This wind comes with this monsoon season, but while others get heavy rain at this time we get only wind, and our rains come later on in October and November. June and July have been the monsoon months, but they have been also utilized as the wedding months for the silk weaver caste, which I have mentioned before. I have been told that weddings which have been put off for four years on account of high prices and lack of rain are being celebrated this year. Every day there has been the noise of weddings, not one at a time, but sometimes as many as six. As two of the Hindu girls' schools draw largely from this caste, it has been a disastrous season for the schools. Not all have been married, but some have been, and drawn off the other girls to attend the ceremonies, which last several days. In one school I thought I was going to lose all the girls, for when once married it is hard to get them back. But the teacher has visited the homes of the girls, and after much persuasion the husbands consented to let the girls come back and finish out the year. This class of people are very thrifty, and spend more money in putting up buildings than any other group. Their women are at work early in the morning. They are rapidly building schools of their own, but largely for boys, though girls' schools are springing up too. The married girls come back to school laden with jewels of very conspicuous shapes on arms and ankles, and they wear the huge ring in one side of the nose.

One girl appeared at the school the day that the inspectress came, but only to see me. She had been married, but wanted to come back to school, saying her own mother was willing, but not her mother-in-law. I hope that her own wishes may prevail, for the girl was an interesting and interested one.

In this same school I find many who learn the Bible stories eagerly, and who listen to all the little talks I give them. Last Sunday one of them followed me to my carriage and said, "Madam, I want a Bible." I questioned her, and saw that she was in earnest, so she is to possess a Bible of her own. I hope and pray that she may do more than simply be interested. I think that verse you quoted from Jean Ingelow is beautiful and helpful, for many times we have to see interested girls taken from school and don't know much more about them. We have to commit the work to God and trust that the seed sown may bear fruit.

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CHRISTMAS CAROL.

The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, old earth, it is coming to-night!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
The voice of the Christ-child shall fall;
And to every blind wanderer open the door
Of a hope that he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the Holiest have trod;
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—*Bishop Brooks.*

FROM PANG-CHUANG.

BY GRACE WYCKOFF.

PART I.

“WE look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.”

During the last three months I and the school under my care have had eternal things made very real to us. Seldom does it fall to the lot of a teacher in less than three months' time to say farewell to three loved pupils ; and perhaps no set of schoolgirls in one short term ever before at three different times were called to stand around loved mates and, with eyes filled with tears, sing sweet hymns, as it were escorting the departing spirit to the heavenly land. Three times loving mothers have quietly and trustfully said, “Thy will be done.”

Twice we followed the bodies to their last resting place, in our cemetery just outside our yard. When Shu Yen left us it seemed to me we could not go out there again, and after consultation she was sent home, her mother and Mrs. Hu—the Sunny Heart—going with the cart. Her home was Chang Kuan T'un, a village about two miles from Ho Chia T'un, and thirty miles from Pang-chuang. It is a very large village, and her family, consisting of a father, mother, three sisters, two brothers, and one sister-in-law, is the only Christian family in the village. When the slender cord that for weeks had bound her to earth was really broken, and I had to face the fact that her earthly work was done, I had a great longing that by her death some hearts might be led to come to know the Saviour, whom she so dearly loved.

Shu Yen was twenty-three years old and, according to her age, she ought to have a good coffin (the boards being at least six inches thick), a catafalque and proper funeral, and burial in the home graveyard. I had furnished the coffins for Shu Chih and Shu Chen, and was only too glad to do this last thing, which to the Chinese would be another proof that I loved her to the end. (It cost about three dollars.) The body went in good shape, and it was a great joy to the friends to look at the sweet, peaceful face. No one could say we had taken out the eyes and heart, and the mother and Mrs. Hu had an opportunity to tell of all that had been done for her in the school these nine years and during this half year of sickness.

The loved teacher of the school, Mr. Chou, decorated the head of Shu Chih and Shu Chen's coffins with characters written in red paint. The thought expressed was “the body to the earth, the spirit to heaven”—this on either side ; above, the words “waiting for the Lord” ; below in a large

space was a large character, "fu," meaning happiness. As the body was borne to the grave with the head turned toward us we seemed to see nothing but that word. Mrs. Wang, Shu Yen's mother, was here when Shu Chen was buried, and she desired to have something on her daughter's coffin, also, not only as a comfort to them all, but hoping thus that God's glory might be shown forth. When the father told us what he wrote we thanked God again, and said once more, "Blessed be the name of the Lord." The meaning of the characters on either side was "release from earth's sorrows, full entrance into heaven's joys." Above were four characters, "hsin tsai yeh su" (in Jesus); this was beautifully applicable to her life as well as to her death, especially the last year of it. In the space below was a cross and four characters, "hsin chu te chiu" (salvation through faith in Christ). No helper could be present at the funeral, but Mrs. Tu, our personal servant, was there. The family went to the grave, and Mr. Wang talked to the heathen who gathered, then he and Mrs. Tu each led in prayer. Such were the simple exercises committing that which was mortal to "mother earth." This is that which is seen, that which is temporal.

In a letter written February 1st, printed in June *Mission Studies*, reference is made to Shu Yen and her desire to remain single, and give her life to this school, which she felt had given so much to her. She longed to live, but she was ready and willing to go if it was God's will. Last year at this time she was overworking on mathematics, hoping to go to Peking in the fall if strong enough. I had large hopes for her; she seemed to me to have some characteristics which would make her specially helpful in winning the girls, and strengthening them in the Christian life. She loved Jesus. One of her favorite hymns was, "My dearest Lord for me hast done more than man can tell or think; I give up all for thee, it is but right." She loved the Bible, and the memorizing she had done in school showed that her mind was stored with precious promises. When she was weakest she quoted verse after verse, or asked to have some Psalm read. It was a great grief to her that she was not strong enough to sing the songs she loved so much. One afternoon she broke out, "I lay my sins on Jesus." After singing one verse she followed with a stanza of "I need thee, precious Jesus." She loved to pray. During the last month she was at times very weak, but again and again, in short breath and broken sentences, she poured out her soul in prayer. She loved her schoolmates. Twice when it seemed as if she could not live long they gathered around her, and she left words of comfort and exhortation. One noon eight of them were there, and she talked freely about "departing to be with Christ"; then she said, "I think of you, and am anxious for you all." One dear girl spoke up distinctly, "Older sister, don't

be anxious for us, commit us to the Lord." "But," said she, "I am anxious for Miss Wyckoff." It was hard for me to be brave, for our love was very strong, but I soon recovered myself and said, "Commit me to the Lord, too." This satisfied her. After a moment's pause, she said, "I want you to go with me; let's all go together." This was three weeks before her death.

Sunday, June 28th, was consecration meeting. I asked Shu Yen, "Have you a message to send?" She thought a moment, and said, "What shall I say?" God gave her the thought, "He which hath begun a good work in you, will perform it until the day of Jesus Christ." Seven years before I had talked about that verse in the woman's chapel, she sat on the front seat. I just longed that day to help the poor, discouraged child, for she had had some hard struggle with herself during the week. As I tried to explain it the tears rolled down her cheeks. I have never forgotten that face. I recited the verse at the meeting, little thinking what the next day had in store for us all. Monday at noon she took food as usual. We were fasting and praying for her and other sick ones that day. I was with her while her mother went to the meeting at the schoolhouse, and we followed them as they sang "The Great Physician now is Near." Between two and three o'clock she became unconscious, and after a few moments' struggle she ceased to breathe. Just before she closed her mother said, "Hold God's hand fast, Shu Yen." I replied, "Rest your heart, Mrs. Wang, she can't speak, but we know she will not let go."

Shu Chih was unconscious the last four days before her death, and not realizing how sick she was I had had no conversation with her. Shu Chen was five years younger than Shu Yen, and was very reticent about speaking of her heart life and purpose. She was patience itself, and assented, when asked, that "God was near." She became more and more sweetly submissive to his will during those weary four months of waiting, and was ready to go when the time came. I was looking for large development in her life in the next two years, and expected her to be a help to the little church in Li Lu Chuang. She was engaged to the hospital matron's son, who finished his college course this spring. He has land in that place, so that would eventually be their home.

The training of these lives was but just begun. "We may thank God," as our Dr. Emma Tucker says, "for the privilege of having a very little part in the preparation" to enjoy God! Oh, how different the deathbed of these young women, and the feeling of their friends about death! We rejoice in the thought that it is ours to make known the unsearchable riches of Christ to this people. I wish you could see and know, as we do, the

many who have come to a knowledge of the truth, to whom the present life has a new meaning, for whom death has no fear and the life everlasting is the life to be sought for. I wish you could realize that thousands in heathen lands, through your efforts and prayers, have come to love our Saviour, and in God's own time with us will stand before him and praise him forever. Let us remember that "no man liveth to himself, and no man dieth to himself; whether we live or die we are the Lord's."

PART II.

Before the Boxer trouble in 1900, the oldest girls in school were Shu Mei, Shu Kuei, Shu Ching, Shu Yen, Shu Chuang, Shu Ch'ang, Shu Ai, and Shu Lan. It is ten years since the school was started, and this seems to me a fitting time to follow the above with a few words, from which we may see how God orders each life, and how the work of these few years has fitted them to enter upon life's duties.

Reference has been made to these girls in the yearly reports and in former letters from time to time. I do not want to weary you with repetition. Shu Lan is still in school, a girl of very ordinary ability, with some excellent traits of character, but not fitted for a leader. I hope she may soon find her place in a home of her own, where she may exert that quiet influence which must be helpful to all.

Shu Mei is one of the five who has been in the Bridgman School the last two years. She has two years still. She is a girl of beautiful character, and it is to her now that we look for a teacher for the school in the near future. Mrs. Wang, who has taught since the beginning, may have to leave us this fall. God's choice is upon Shu Mei, I believe, and will you not pray for her that his work of grace may be completed in her and that she may be made ready for this work.

Shu Kuei, the brightest of the eight, was married at the time of the Boxer uprising to a young teacher, Mr. Ho, a good scholar. His only defect is lameness in one leg. Had it not been for the uncertainty of those days, our dear girl's mother, and she herself, would never have consented to such an engagement. As Mr. Ho is in the Pang-chuang Boys' Academy, his wife is with us, for which we are very thankful. She has two little girls, and though not very strong, has this year taught two classes in our school. She has not had so deep a Christian experience as Shu Yen had had, nor as Shu Ching has had. These two seem to have been like gold in the refining fire, and some of the dross at least has been taken away—for Shu Yen earth's purifying process is over, while Shu Ching is still in his hand; may she "be found unto praise and honor and glory at the appearing of Jesus

Christ." A year ago her life was very uncertain, and we should have said she would go first, but she has gained in strength and is, we trust, overcoming her disease. Though she cannot be in school, her influence is felt and she is very helpful to the girls in the Christian Endeavor meetings.

Shu Ai and Shu Ch'ang were married at the time of the Boxer uprising also. They each have their own trials in their own homes. It was a great disappointment to them to have to give up school, but it was God's will for them, and so far as they have said "Thy will not mine be done," they have been richly blessed. They were very helpful in several of the classes held in the out-stations last winter.

Just a year ago this time the cholera raged among us. Mrs. Chia was taken. Six weeks later our Shu Chuang was married into this home, to partially fill the vacancy caused by death. At that time she was full of fear and trembling, lest she be unable to fill the difficult place. Three or four weeks before her marriage she asked if she might see her future father-in-law, saying to me, "I want to place this ordinary material (meaning herself) before him, and if after seeing and hearing me, he still desires my help, I can but follow his wishes, and will gladly do so." The night before her wedding she wrote a touching letter to me and her four schoolmates who were here at that time. I have long wanted to translate it but have never done so. In it she likened herself to the bird pushed out from the nest before it was able to fly; to the ball thrown with force against the wall which rebounds to its original place, but with decreased force; and again to a shock of grain, which is cut before it is ripe, "The bird, the ball, the grain, each accepts its lot, and it would be unworthy of me to do less." She begged her teacher and loved companions, "Please do not forget me, but continue to help me and pray for me." In the midst of her disappointment she met the morrow with courage, and all this year has bravely performed the routine duties of the home life, giving comfort and cheer to those whose hearts were sad and in need of help. She is strong and well and happy—happy because of the consciousness that she is in the place of God's choosing—so we all, though still with an inward sigh of regret, love and admire her more and more as the days go by.

I can only say of this group of girls, the first-fruits of this school, "I thank my God on every remembrance of you," and pray that Paul's prayers for the Christians of Ephesus, Philippi and Colosse may be answered on their behalf. Sometimes I regret that they cannot be with us still, but I can see also how others without them are to be made more perfect. The girls of the next classes are growing more and more mature in Christian character, for which we thank God. "Not unto us, O Lord, but unto thy great name give glory." May I ask you in closing to pray for me?

TRIP TO MADDEN.

BY MISS E. S. WEBB.

AINTAB, June 1, 1903.

OUR annual school entertainment came off just before Easter, and was considered quite a success. We have five graduates, all nice girls, and best of all, all Christians. Two are from Adana, two from Tarsus, and one from Gis. They are such dear, lovable girls. I wish you knew them.

Miss Lawrence and I spent the Easter vacation in a trip to Madden with the missionaries from Tarsus. We went in a Circassian wagon, springless, but with ropes strung across it to lay our beds on. We enjoyed the journey, though I could feel the motion of the wagon in the quivering of my flesh for half an hour after we stopped. It was a fine massage, and no doubt did us good.

Madden is a lovely place, six thousand feet high, and surrounded by snow-covered mountains. An avalanche had just come down near the village, filling quite a large valley with snow twenty or thirty feet deep. The fruit trees below the village were perfectly white with blossoms,—a beautiful sight. We reached there the Saturday evening before the Armenian Easter, and left Tuesday noon. Sunday I had a service for the women, but not a great many came, as it was the time of the whole year for calling, and most of them were busy at home. Miss Lawrence went to the Greek service and to the Armenian. Oh, what dry, dry husks—what stones—they give the people in the place of bread!

Monday we spent in calling at the homes of the boys and girls who are in our two schools. We have four girls, and there are twenty boys in the Tarsus school from this village. We made about twenty calls each, going in two parties. After noon I found time for another meeting, and a number of women who were not able to come to the Sunday meeting came, asking me to read to them and tell them about "these things." It is a very needy place, and many of them seem hungry for the truth. One of the Madden girls in our school is quite mature, and has recently come out as a strong Christian. She has gone back to her home, determined to work for Christ there. She became a Christian more than a year ago, but, as she herself says, did not then realize that she must show it in a changed life. She did some work last summer, but is able to do much more now. We are hoping much from her influence there.

We started back Tuesday noon, reaching Tarsus Friday morning. We had only about three weeks of school after the vacation, and then were obliged to close, as the people were going to their vineyards, and we could not hold the children. Our experience in this respect is repeated every year. Though each spring we hope to hold them a little longer, yet when the fruit begins to ripen about the middle of May we have to close.

These last three weeks were very much crowded with reviews and examinations.

Three days after school closed I started for Aintab with one of our teachers and a large caravan. It was my first experience of this kind of travel,—that is, committing myself alone to the control of a caravan,—and I must add I did not find it nearly as hard as I had feared. The horses were good and traveled at a fairly fast walk, and our traveling companions were several of them quite congenial, and the others at least tried to be agreeable.

The only hard thing about it was getting up so early in the morning. Between one and two o'clock the head of the caravan would rouse us all up, and in less than an hour we would be on the way. I learned to prepare a little condensed milk and grape nuts the night before, and put it under my bed to eat while they were loading the horses; but the others did not eat anything. At seven or eight o'clock we would reach our stopping place, where we would stay till about two o'clock in the afternoon. We all had a good meal soon after getting into our stopping place in the morning, and another just before sundown. We traveled about five hours in the morning and three in the afternoon, and usually slept an hour or two during the day. We slept out of doors, and my undressing for the six days of the journey consisted in taking off my shoes, my spectacles and my hat. But it is astonishing how well one can sleep under these circumstances.

I reached here a week ago, and have been busy since with letter writing, callers and meetings. One especial reason for my coming now is to find a teacher for next year.

I cannot send this off without telling you of the deep religious interest in our school during the last weeks. A number of the girls gave their hearts to Christ, and now we are holding them up in our prayers that they may be kept during the summer. The whole work was a very joyful surprise to us. To God be the praise.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM OCTOBER 10 TO OCTOBER 22, 1903.

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| OHIO | 526 37 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| OKLAHOMA | 16 81 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| SOUTH DAKOTA | 173 93 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| WISCONSIN | 703 62 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| ARIZONA | 15 00 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| GEORGIA | 25 00 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Receipts for the month | <u>\$13,591 46</u> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Previously acknowledged | 65,901 09 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Total since October, 1902 | <u>\$79,492 55</u> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| CONTRIBUTIONS FOR DEBT. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Receipts for the month | 17 00 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Previously acknowledged | 3,221 49 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Total since October, 1902 | <u>\$3,238 49</u> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| ADDITIONAL DONATIONS FOR SPECIAL OBJECTS. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Receipts for the month | 25 00 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Previously acknowledged | 505 10 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Total since October, 1902 | <u>\$530 10</u> | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

MRS. E. M. WILLIAMS, Ass't Treas.

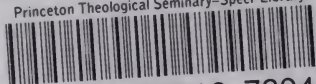
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